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THE CROZER QUARTERLY

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HAVE WE A MODERN CHRIST?

CLAUDE C. DOUGLAS

The University of Southern California

HAVE we a modern Christ? The ready reply is an appeal to Scripture: "Jesus Christ, the same yesterday, today and forever." The answer is too easy, and most easy answers are either untrue or inadequate. This one is both true and inadequate. The inadequacy lies in the tendency to take it as meaning that *the interpretation of Jesus* must be forever the same. The writer wishes to take issue at this point.

The majority of Christians have gotten their religious conceptions from the home, the church school, and the pulpit, with no little help from Christian hymns. Whatever contribution the Bible itself has added is due largely to the interpretations made by these agencies. Such Christians have more or less definite convictions about God and Christ and the plan of redemption, and on these convictions their faith is built up and ultimately rests. It has not been the lot of the majority of present-day Christians to study the origin of their New Testament or the sources of Christian history and doctrine; nevertheless, they have had genuine religious satisfaction and values from their beliefs, both because of the true in them and in spite of the false therein. A simple faith may be built on false premises, but *as faith* it has genuine value. The New Testament lays great emphasis upon the vital importance of faith rather than upon knowledge. Knowledge is an involuntary experience, while sin, repentance, faith, and love are voluntary, and this is what gives them a moral significance which knowledge cannot have. "Thy faith hath saved thee," said Jesus, not thy knowledge. Knowledge has its distinct values, but fortunately, in the cosmic scheme of things, there are some values that do not depend upon knowledge. Especially is this true in the moral sphere with which religion is primarily concerned.

There is much criticism of modernism in religion on the ground that it does not have the vitality and stability of fundamentalism. Some justification for this criticism is found at the point we are here discussing, for the fundamentalist's religion rests chiefly upon faith while the modernist's is based more upon reason. The latter tends to be scientific and seeks

for facts, proofs, knowledge, and certainties. The former leans hard upon faith which becomes to him a great moral and spiritual stabilizer. If the modernist could take the cue from the man of faith he would greatly multiply his own power without surrendering either his freedom of thought and will, or the values he has found in the treasures of knowledge. In the moral sphere knowledge beyond a certain point has less value than faith. The Johannine writer, though he uses the conception of knowledge more than any other New Testament writer, is yet the one who says, "This is the victory that overcometh the world, even our faith."

But the sincere and serious-minded student cannot avoid raising questions about the origin and nature of Christianity and about the records through which it has come down to us. He cannot always agree with the popular creedal doctrines or the dogmas of his teachers. Not rarely he finds no satisfaction in the old-time shibboleths of his fathers. When he tries to repeat them they come out "sibboleths" and are no longer passwords into the homeland of spiritual peace and rest. Hating sham and cant he feels that nothing is to be gained by pretense except more uncertainty and perplexity. Often he feels that his Bible has become no longer an asset but a liability, no longer a help but a burden. He fails to see that an outgrown Bible is not an outworn Bible. Losing his Bible he loses also with it much that was formerly a part of his moral and spiritual equipment for the struggle of life, values which had afforded him inspiration and strength. If the uncertainties which lie beneath the surface of his New Testament and which are more and more coming to light cannot be resolved by even the best and most devout scholarship, is he to lose his New Testament and along with it his Christ? Or is there some way by which, in the face of all these uncertainties, he may save the real Christ, a saviour Christ? If there is such a way it is not to be found in any make-believe. He cannot long deceive himself by affirming and reiterating what he does not believe with sufficient conviction to make it a basis of faith. It is better that he affirm what is untrue if he believes it than affirm what is true when he does not believe it. The *first* essential element of a good moral character is *sincerity*. Lacking that, all else seems of little value; but with it, a thousand faults may be condoned. Within certain limits it is more important that one be true to what one believes than that one believe what is true.

Inasmuch as the New Testament is the primary textbook of Christianity, we cannot escape interpreting and evaluating it. What is it? It is first of all a resultant of the impression made on the Twelve by Jesus. But the New Testament will fall short of its best ministry to us unless we see in it something which the first century Christians did not see. If we

had never heard of Christ and he should now appear and we could spend three years in his company in our twentieth-century civilization, our understanding and evaluation of him would not be, and most certainly should not be, the same as that which won and held the Twelve. Furthermore, no thoughtful student can admit that Jesus meant the same to Matthew and Peter and Judas and John and Paul. Different conceptions and interpretations would be the normal expectancy. Background, early environment, training, education, temperament, personal interests, and experience will all be determining factors in one's estimate of Jesus. Even Peter with the experience of Pentecost shows little affinity with the mystic strain of the Fourth Gospel. And it would take a vivid and creative imagination to deduce the Pauline faith and righteousness and redemption from one or all of our Gospels together. The Synoptists show no conception of a pre-existent Christ, which is distinctively taught by the Fourth Gospel and by Paul. One wonders what sort of Christology Paul would have developed had his only source been our Synoptic Gospels. Jesus said much about himself but revealed little. He is the puzzle of the ages. Who knows the truth about his birth, about his miracles, about his own conception of himself and his mission, about the real Jesus? In the light of modern scholarship as thrown on the origin and character of the New Testament records, can the scientific mind of this day find a Christ who in any vital way can be called the Saviour of men?

In spite of the complicated problem of discovering the real character of Jesus, there is apparent in the record a simplicity in his nature and person that is baffling. He was so utterly human as to seem superhuman and so utterly natural as to seem supernatural. It is easy to make him appear this or that by quoting from the records. But when all due allowance is made for the language in which the story is told and its interpretation attempted, there is still a wide range of possibilities in answering the questions: What did Jesus think of himself and his mission? What did the Twelve think of him? What did the New Testament writers think of him? We can only approximate his conception and theirs. Manifestly we can neither prove nor disprove what is written in the record. Jesus' value to us, then, must be found, if at all, in the realm of the unprovable. We must lose Jesus Christ as a Saviour *unless we can materialize him in the field of faith.* If faith as a grain of mustard seed can remove mountains, and if faith is the indispensable condition of salvation through Christ, then *the Christ of faith is more important than the Christ of knowledge.* And he is more potent!

I have said that the New Testament is the resultant of the impressions

Jesus made on the Twelve. These impressions transmitted to us must in all reason represent something real in the experience of the disciples and those to whom they transmitted their message. One cannot read the Gospels seriously without coming at last to the conviction that the followers of Jesus thought and felt something which they could never express. About the most they could say was, "Never man spake as did this man." The Gospel writers instead of trying to give their conception of him can only tell how the people reacted to his person and teaching. They use such expressions as these: "When they saw him they were astonished." "All the multitudes were astonished at his teaching." "They were astonished exceedingly." "They were beyond measure astonished." "All that heard him were amazed." "Amazement took hold on all . . . . and they were filled with fear." "They were amazed straightway with a great amazement." What can all this mean except that they were seeing, feeling, and thinking what they could not express? Jesus said thus and so; yes, but words have a way often of concealing a part of the thought of the speaker and still more of the writer. Sometimes we get from the looks, the posture, the gestures, or the tones of the speaker what is scarcely hinted at in the written words. If we had the exact words of Jesus himself and of the disciples, we might yet miss much that would be more meaningful than what the written speech reveals. It is recorded that once a look from Jesus sent Peter out into the night to bitter weeping. Nothing which Jesus said had any such effect though more than once he severely rebuked the well-meaning and zealous but mistaken Peter. How, then, in the face of all this can we be so confident that we have the exact thoughts of Jesus and of his followers and of the writers who passed them on to us?

Fortunately we need not stop here. For it is plain to the discerning student of the record that there is something therein infinitely more important, more vital, and more potent than the printed words. Jesus said, "The words that I speak unto you are spirit and are life." When this is read in the light of the whole discourse in which it occurs, it is seen to deny that the "bread of life" discourse was meant literally but that it does mean infinitely more than the words say.

We may grant that the disciples but partially grasped the ideas of Jesus, but they did get ideas! The essence of the Gospels owes its presence there to the reaction of the disciples to the personality and teaching of Jesus. And if we admit doubt as to the exactness of the record of events, ideas, and actual words of Jesus, we still have there a character, noble, unassailable, faultless. Out of all the confusion and uncertainties there emerges an inescapable spirit and attitude and chal-

lenging moral power, something wholly in harmony with our deepest consciousness of goodness and with our keenest conscience and finest moral judgment. There is manifest a standard of spirit, attitude, desire, motive, and purpose which we fully and unreservedly approve, not merely by choice but by moral compulsion. We approve even when we do not follow. It is my mature conviction that if the entire New Testament could be proved to be only a pious fiction, this standard therein set before us would still, in our deepest consciousness, compel our involuntary moral approval. If such a standard did not have its embodiment in a real Christ, it would still be the highest we can conceive, even in God himself. And mark you, this is much more than a mere ethical standard since it demands an inner perfection of attitude, motive, and purpose. The logical implication of this is that *the Christ of the Gospels, real or fictitious, becomes for us the supreme authority.*

And yet for this something more than the mere historical Jesus is required. Ultimately the basis for moral authority is the individual conscience and judgment. Only that which evokes our inward approval, which we conceive to be right, can have moral authority and spiritual power over us. Jesus, therefore, because and only because he represents what seems to us to be right, is our supreme authority.

Does this, however, constitute Jesus our Saviour? This can be answered only when we have defined salvation. This is an important subject and deserves separate treatment. For our purpose here it must suffice to say that when a man is wholly consecrated to what he believes to be the will of God, the divine way for him, *he is saved in the only sense in which a man can be saved in this life,* perhaps also in the life to come. The thought of Jesus, the spirit of Jesus in which he lived and which he manifested in his approach to every problem and in which he met every situation, his consecration and unvarying purpose to do his Father's will, this makes him the true embodiment and the true disclosure of the divine way of salvation. It is not the divine way because Jesus taught it, nor because he lived it, but he taught it and himself lived it because it is the divine way for mankind. *Truly, a man is saved in proportion as he conforms to that way.*

I do not mean to say that this was the interpretation of Jesus' teaching by the Twelve, nor their evaluation of Jesus himself. This is possible, but its probability is exceedingly remote. Neither do I mean to say that the view I have given of salvation was that conceived by the New Testament writers. The author of the Fourth Gospel tells us that Jesus said, "I am the way and the truth and the life"; "No man cometh unto the Father but by me"; "He that believeth on the Son hath ever-

lasting life." We are familiar with these words, but what Jesus meant by them and what the recorder thought he meant we do not know. It is at least clear that the writer did not understand literally what Jesus said about the bread of life, since he represents Jesus himself as denying that he meant his words should be taken literally. Jesus and his real value for us cannot be found in his words and his deeds *but in that which motivated them.* When I see in Jesus the moral and spiritual ideal which my conscience and my mature judgment wholly approve, and which my desire and my judgment tell me I ought to be, the moral excellence which I cannot conceive God himself surpassing; when that compels my approval and I make it my consecrated choice and the goal of my purpose and striving, *therein is Jesus my Saviour and thereby am I saved.*

The power of Jesus to save is purely a moral power and quite distinct from that attributed to him by the chroniclers of his miracles. It is his quality of spirit that generates in men a like spirit. When a man has that as the driving force of his life, he has the only salvation a man needs or can have. Only a moral being, only moral nature can be saved and only moral power can save it. If this had been understood by some of our earlier theologians there would have been no place for an expiatory atonement.

When we thus interpret Jesus we have a Saviour whose reality and value to us are not invalidated by any uncertainties as to his pre-existence or virgin birth or miracles or bodily resurrection. If his saving power and his value to men depended upon the validity of these claims, such limitations and conditions would render him unavailable to countless sincere human souls. Once freed from such limitations, he is the Saviour, not only to those who accept him but also to many even who never heard of him but who "do by nature the things contained in the law," which are evidently moral and not legal requirements. Thus we may admit into the problem all the mooted questions about Jesus, we may decide them this way or that, we may even despair of ever deciding them, and yet have a Christ so intimately woven into our philosophy and so inseparable from our experience and way of life, that he is our real and only Saviour, "the same yesterday, today, and forever." The basis of this sameness is found not in facts but in truth, not in what is accidental but in what is fundamental. We talk about the "mystic body of Christ"; we need and have a mystic Christ.

I am well aware that pursuit of this line of thought is not an end of questionings. I have already suggested some of these questions. Was the conception of Jesus which I have outlined that of the Twelve and of the New Testament writers? Did they so understand Jesus and faith

in him? In all human probability, no. The value of Jesus to me does not depend upon the validity of the claim that the Twelve and the New Testament writers all had the same conceptions or that any of them had only the true conceptions. Men do not and cannot all see alike. There would be no progress did not men disagree and did they not change their opinions. Civilization could make no advance in lockstep; so would every bridge fall and every obstacle turn us back. Admit, then, that all these, the Twelve and the New Testament writers and countless interpreters throughout the history of the church, had different conceptions of Jesus and of the way of salvation, was Jesus of value to those only who rightly understood him? Was Jesus of real value to Peter, to John, and to Paul in spite of their different conceptions of him? Say that each accepted him as Saviour, it is still true that neither salvation nor his Saviourhood was the same to all of them. I am quite certain that my view of salvation and of Jesus as Saviour is distinctly different from that held by those who formulated the Nicene Creed, or by Martin Luther, or by the Thirty-nine Articles of religion of the Church of England, or even by the creed of my own church. I do not thereby make Christ of none effect to those who hold opinions different from mine, nor is he of none effect to me because my views do not coincide with theirs.

Suppose we were able to grasp accurately what Jesus thought and meant by his words, and the exact meaning of this to the Twelve, and again the exact meaning to Paul of all that came to him both from others and from his own attempts to explain it to himself, would any of these, *could* any of these, more important still, *should* any of these be the meaning for us and for all of us of the twentieth century? Is there an immutability about Jesus that prevents all but one type of mind from appropriating him? A student in one of my classes asked this question, "What is a normal Christian?" I passed the question on to the class for discussion; and to several successive classes I suggested that someone write a class paper on "What Is a Christian?" After three or four years a student wrote such a paper requiring about thirty-five minutes to read to the class. After some extended discussion of the paper, I said to its writer, "In one sentence give us a definition of a Christian; one minute to answer." He hesitated and finally gave it up. I said, "A Christian is one who accepts and follows Christ *as he understands him.*" Truly, *Christ is all things to all men.*

It is not enough to see the original meanings of the New Testament; these must be not only *transferred to* but *transposed for our day.* I sometimes wonder whether the failure to do this has not much to do with the seemingly waning power of the church. Is the day of spiritual

pioneering past? Are there not yet unlimited fields here for adventure and search and experience? If Jesus Christ is an inexhaustible treasure-house of wisdom and power—and he is!—does the treasure consist only in more of the same kind we have always drawn from it? May we not expect something new, not merely quantity but quality and variety? Too many are afraid to step across the old boundary lines lest they, as some feared Columbus would do, plunge off the edge of the world. We need some of that pioneer's spirit of adventurous faith to sail on and on and on! There is a new world in the offing!

COLLEGE YOUTH WANT RELIGION[1]

CHARLES M. BOND

Bucknell University

THIS is a very great honor which you have accorded to me this evening. Crozer Seminary has done so much for me and I have done so little in return that the honor of being chosen as the Alumni Banquet speaker is all the more undeserved. On the other hand, just because my debt to Crozer is so great, I am happy to have the chance to render what service I can.

I recognize that I am in the midst of men who are far more able than I, to bring you the treasures of scholarly research. If I am an authority on any subject at all, it is upon the subject of mediating the content values and methods of religious studies to a particular group of our American youth. I refer, of course, to our college students in their groping after a more satisfactory religious experience. At some risk of appearing to be too much concerned about practical affairs or of trying to defend an impossible thesis, I am speaking this evening on the subject, "College Youth Want Religion."

There is an affirmative and a negative response to this thesis, both of which beg the question involved. There is a facetious answer which says, "Of course, college students want religion. They have none now." On a more serious view it is sometimes said, "Yes, college students want religion. They go to college from our homes and our churches. Nearly 100 per cent of them are members of churches. And it isn't very difficult to get a crowd of them together in a meeting whenever you present someone whom they know they want to hear. Of course, college students want religion. Why raise this question with us?" That is a too easy answer and it leaves far too much unsaid just as it misses far too much of the criticism which young people themselves are making of the religion they have been taught—a criticism which reveals the hunger deep in their hearts for something real to lay hold upon.

On the other hand, there is an easy negative response to this thesis. From this point of view it is said, "College students do not want religion. They are taught in college to deny the faith of their fathers and of their churches. They give over their church-going habits as soon as they come under the influence of the college atmosphere. Too many of them stop saying their prayers and, when they go back home, they

[1] Address delivered before the Crozer Alumni Society, June 3, 1940.

have no time for the church. After graduation from college you can scarcely drag one of them into the leadership of the church in the communities where they settle. Of course, college students do not want religion." Again, this is an answer that is made too easily and it leaves unsaid the really important things.

Tonight I am asking you to go with me into classrooms, into fraternity houses, into sorority suites, into church interest groups, into faculty homes, on hikes and picnics, and into private offices to talk with students and to listen to what they say about their own religious needs, failures, victories, and aspirations. Now, of course, there is too much included in my subject. I am, for very definite and practical reasons, limiting my discussion to the students who attend my college, Bucknell University. If these students are by nature different from those who attend Temple, Ursinus, University of Pennsylvania, or any other such institution, my remarks need to be accepted with very great hesitancy or as applying to one fairly limited group of young people only. If, on the other hand, the students who come to Bucknell are typical of those who attend other colleges, then what I have to say has a much wider reference. As a matter of fact, our students *are* typical of those who go elsewhere and while I am talking about the things I have observed in the experiences of a few thousand Bucknell students, I am really describing a situation which is characteristic of much of our American undergraduate life. My statements are based upon sociologically controlled researches of the attitudes of more than one thousand students, upon direct observations, and upon experiments in religious activities carried on over a period of fifteen years in what has come to be a nationally known Student Christian Association.

In February of this year we had on our campus a most stimulating experience which we called "Religion in Life Week." There is not time here to describe that program, but for many of our students and faculty alike, it was an experience of recapturing and deepening the sense of the presence and power of God. Many kinds of reactions have come from that week of special religious emphasis. Here is the way in which one student writes about it:

> The other day I wandered off into a quiet corner of the fraternity house—that is, if there is such a thing as a quiet corner in a fraternity house—and tried to determine just what I received from the "Religion in Life Week" experience, and perhaps also to determine, if possible, what the students as a whole received from it.
>
> Strangely enough from the personal viewpoint the week had a humbling effect upon me. It made me see myself in a different light in relation to other students or associates. Then, too, it did—or, better, *is* helping me to redefine my sense of

values on a scale less self-glorifying than before. Heretofore, I had looked upon myself, I believe, as a member of a small, rather unique group which interested itself, much to its own smug self-satisfaction, in the more "serious things of life": current events, religious experiences, and self-advancement. But now I see that the group is not small; nor is it unique. I now realize that almost all of the student body think the thoughts I think, feel the sensations I feel, and are moved by the same inspirations I am. The only differences are of degree and the type of expression each individual chooses. This new disclosure has been something of a blow to my conceit, but it is encouraging as far as society is concerned.'

Here is a frank and sincere statement of a young man who is typical of many of our college students and who has recognized his essential spiritual kinship with his fellow students. I have in my possession the letters and papers of many other students who in the past fifteen years have come into the same kind of experience.

When one thinks of the deep-seated religious hunger of any group of people, he quite naturally considers the attitudes toward the church. If a person has a real concern about the Christian way of living, he will, we believe, identify himself with the principal institution of Christianity. The students who come to us are people who have been in the habit of attending church; nearly half of them say that at home they were regular church attendants, and another 40 per cent say that they attended a home church frequently or occasionally. When these young people come to college, many of them give up their regular church-going habits; only 16 per cent attending a Sunday morning service regularly, another 16 per cent attending frequently, 30 per cent attending occasionally, and 34 per cent attending seldom or never. The same results appear when one considers the Sunday evening service held on the college campus. Our students, in large numbers, give up the habit of attending church. How can we say, then, that college students want religion?

Several factors need to be kept in mind in the consideration of this question of student church attendance. For one thing, it is not easy for a young man or young woman to take the initiative in finding his or her way to a strange church. The local people have to take the initiative. The college church is always enough different from the home church to present a problem hard for the student to solve. For another thing, the student has come into a new freedom and he is quite apt to abuse it. He now knows that he does not have to get up on Sunday morning and go to church with the family. He can lie abed and nobody will know or care, so he thinks. The busier he becomes with studies and college activities, the easier it is to develop this attitude. It is not deliberate on the part of many of these young people. They are caught in a pattern of

activities more powerful than they are. For a third reason, the local church is often not quite so challenging as the churches from which some of these students come. Some of them have been used to better preaching, larger crowds, more highly dramatized rituals, or more informal "Rotarian" methods. In the fourth place, a very tragic reason appears for the non-attendance of college students at church services. Many of these students have never come to understand or love the church in any vital way. They have been put under pressure to attend the home church or they have been the objects of special service programs and have come, perhaps unconsciously, to believe that the church exists only to entertain or to serve them. They have never come to the place where they understand or love the church as the "Body of Christ." They have never been able to give themselves to it as the redeemed and redeeming fellowship of those who love and serve the Christ. These students are not wholly to blame for this attitude. Nor are the colleges to blame. Such an attitude is too frequently the dominant attitude of the home community. These young people are reflecting the attitudes of their elders.

Yet in spite of these disturbing facts, I come back to my thesis, "College Youth Want Religion." When they are brought face to face with the basic challenge of the church, when they come to understand what its real function is, many of them are quite ready to recognize and declare their allegiance to the "church of their fathers." Yet, they insist that it be a different church, in its form and its program though not in its essential function and spirit. They are not primarily concerned about denominational inheritances or creedal divisions. They insist that the church take hold upon life where it is and do something about it now. They want to have a faith that is built upon the facts revealed by the most reliable scholarship. They want the chance to worship in the midst of esthetically satisfying conditions. They are ignorant concerning what all this costs in the field of time, energy, thought, emotional adjustment, and cultural patterns, as well as of money. And many of them are not yet ready to pay the price to achieve what they want. But there is a noticeable nostalgia for the church as they idealize it.

When the students are asked *why* they attend church, these are the reasons they give in the order of their frequency:

1. They go because they want to worship God.
2. They feel the need of a spiritual uplift.
3. They attend because of a sense of moral obligation.
4. They attend because they believe in that for which the church stands.

Recently at Bucknell University the local churches have come in for a considerable amount of criticism. Regardless of the question of the validity of the criticism, the significant fact is that the critics of the local churches were insistent upon the organization of a campus church which they thought would better meet their fundamental religious needs. Because they wanted a more vital religious experience, they were willing to become critics of the churches that *are,* and to do something about the organization of a church more closely related to their specific needs. Any one of us who has had experience in this sort of thing could point out many weaknesses in the position of these young people. But what they have been doing is still testimony to the hunger for a church in which they can find the fulfillment of their deepest desires for spiritual fellowship. Any church worthy of the name must provide this kind of fellowship in a great cause. College youth want religion because they want a church which is united, dynamic, and transforming; devoted to Jesus as Master and Lord of all life; and dedicated to the task of realizing the purposes of God in the social order.

If college youth want religion, they will find a way to explore and to develop the experience of prayer. What about these college students under investigation? What do they think about prayer? What are their prayer habits? Let us try to answer these questions in the order in which they are given.

More than half (56 per cent) of these students indicate that they believe prayer "gives a certain indefinite satisfaction." Half of them (50.4 per cent) say that prayer brings them into communion with God. Nearly half (43.6 per cent) believe that prayer helps them to organize their lives to better advantage. They believe that prayer is a perfectly natural experience. Slightly more than one-third maintain that they pray because of their home training. A large percentage say that prayer helps them to organize their lives about high values and to discover the "truth about life and Reality." In the study made, these young men and women had the opportunity to indicate as many negative attitudes toward prayer as positive attitudes. No one of these is checked by as many as 10 per cent of the students and most of them by much smaller percentages. Less than 3 per cent, for example, claim that prayer "has no place in a world of science." When one looks at the situation revealed by this data, he finds plenty of ground upon which to stake the claim that most of our college students recognize the values in prayer and strive to secure them. They do not know how to pray and they are easily embarrassed in their attempts at public prayer, but they have no doubt about its value and importance.

There is another question about prayer which we asked these college students. We have thought it worth while to find out what they *do* about prayer as well as what they *think* about prayer. A very small percentage (5.6 per cent) admit that they have given up the practice of prayer since coming to college, but 31 per cent say that they pray less regularly. On the other hand, nearly 12 per cent say that their prayer experience has become more regular and consistent, and 17.6 per cent say that prayer has come to have a new value for them. They prefer to pray in private rather than in public and to make their prayer spontaneously rather than to follow a set form or ritual. Nearly one-third (29.7 per cent) claim that they are more intelligently endeavoring to build up a sustaining fellowship with God by reason of their prayer experiences. There seems to be considerable evidence, discount these percentages as one may, that these college students want to explore and develop the prayer experience. I cannot see that they differ very much from the adult groups in most of our churches. They are, perhaps, a little less patient with cant and hypocrisy. They are a little more willing to experiment, for they are breaking away from some habits which they had formed before coming to college and which do not seem quite adequate now. They do not need criticism or condemnation for seeming to be impatient with the ideas and practices which we older people have developed. They need patient encouragement as they try to find God for themselves through prayer. They want a religion that transforms life because many of them are seeking a prayer experience which will bring them into communion with God.

If these young men and women want religion, they must have some idea about the Bible and its functions in a vital Christian experience. It is here that one finds both decidedly heartening and disheartening elements in the picture. The disheartening elements are to be found in two facts: the fact of the almost abysmal ignorance of the content and history of the biblical literature, and in the fact that so few students read it regularly. What is happening, or failing to happen, that makes possible that a select, church-grown group of young people are so ignorant of the Bible and fail to use it? Are our churches and church schools failing to secure their education objective? Or is a knowledge and use of the Bible no longer an objective of our church school education or of our sermons? I am well aware of the fact that there have been and are many good people who, for one reason or another, have not been Bible students. I also know that no educational process, whether it be in the churches or the colleges, can long remain Christian, if it disregards or discounts a sane, intelligent, and devoted knowledge and use of the Bible.

The encouraging thing is that so many of these students think so highly of the Bible. Nearly two-thirds (63.8 per cent) hold that the Bible is a "library of great literature." Sixty per cent say that it is a "source of help for daily living." The irony here is that so few use it as such a source. The Bible, they believe, gives men power to live the best kind of life. It provides intellectual stimulation and tells the inspiring story of a race's struggle for social justice and spiritual power. They are not disturbed by the apparent inconsistencies in it or by the alleged incompatibility with modern science. Nor do they believe that it is an infallible Book. The attitudes often attributed to college youth that they are ashamed of the Bible, that it is only for uneducated or emotionally unstable people, and that it is discredited by the inaccuracies in it, are wholly discredited by these hundreds of college students. Only ten per cent (10 per cent) say they could get along as well without the Bible as with it. It is my conviction that this group of young people show as intelligent attitudes toward the Bible as do most of the adults in our churches. The tragedy lies in the fact that these youth are reflecting a far too general attitude among church people to the effect that the Bible is obsolete. We forget the fact that every major reformation within Christianity has been grounded in a fresh study and interpretation of the Bible. We certainly need a spiritual reformation which will drive us to the building of a new world. Again, it is my conviction that no new world will be built unless we rediscover the truth about life as God and men have written it into the sacred records. If the church school program is not sufficient for this, then the pulpit must by all means step in to supply the lack. Indeed, it is the pulpit which ought consistently to take the leadership in the process of making the Bible relive in the present-day experiences of men and women who reach out in their confusion for God. College youth want a religion which is grounded in the Bible as the record of the meeting of God and men in the long struggle from darkness to light. The pastors of the churches must help them to achieve it. We have lost far too many of our youth who have wanted to understand the Bible.

If college youth want religion, they will have to answer the question, "What then will you do with Jesus, who is called the Christ?" Even though the question has not been put to our particular group of students in just these terms, they have had an opportunity to register their attitudes toward Jesus. When asked to list five persons who, in the judgment of the individual student, had rendered the largest service to their fellow men, these students named 168 different persons. The name of Jesus led all the rest by nearly three times the frequency of his nearest

competitor, Abraham Lincoln. The names of the nine persons who led the long list are as follow:

Jesus Christ
Abraham Lincoln
Jane Addams
Florence Nightingale
Paul, the Apostle
Martin Luther
Toyohiko Kagawa
Louis Pasteur
Moses

These youth think highly of Jesus. He represents for them the great ideal of service to mankind. Youth want religion in that they acknowledge Jesus to be the most challenging ideal for their lives.

But what do they think about Jesus? Practically three-fourths (73 per cent) say that he is the world's outstanding teacher of morals and religion and that his life is the pattern for all good men. Sixty per cent hold that Jesus is youth's best leader. For more than half of them, he is acknowledged as the "Saviour of men." They are not so sure about the Christological question. About one-third of the respondents acknowledge Jesus as "divine," "Godlike," or "God in human form." Even though there were many opportunities to register negative attitudes with reference to Jesus, these attitudes seldom appeared. College youth want religion because they are hungry for a fuller knowledge of Jesus and a better understanding of just what it is that his Lordship demands of them and of the order of life they are building. They are not ascetics. They want a full, happy, and effective life. They have a conviction that this is the kind of life Jesus lived. They believe, also, that the creedal and doctrinal incrustations have obscured the real Jesus. They see in him youth's eternal Youth and they are ready to follow him, if they can find the way.

And the way must be the way of social action! These young people are feeling, more keenly than we suppose, the terrific challenge that the European war is hurling at our Christian faith. For many this devastating holocaust is proof of the emptiness and senility of Western Christianity, if not of all high religion. For many others, it is proof that Christianity must break its traditional and restrictive shell of otherworldliness, if it is to endure. The Christ of the kingdom of God must be brought to men and nations! The lordship of Jesus must be recognized in all the affairs of our collective life as well as in the inner consciousness of our individual lives. Faith in God through Jesus Christ must be something that issues in processes that redeem the social order, or faith fails and Christ is repudiated. College youth sense this situation quite distinctly. They do not know how to analyze it, nor do they know

the answer to it. They know that something has failed and that something drastic must be done to save us. There is a persistent hope that the gospel of Jesus, demonstrated in the lives of so many individuals and reinterpreted to meet the issues of a civilization in turmoil, is to be our salvation. But it must be a gospel for the saving of men in a society rebuilt in harmony with Jesus' fundamental ideals in the kingdom of God, of the here and now. College youth want that kind of religion—*demonstrated!*

THE ETHIC OF JESUS AND THE GOSPEL OF THE CHURCH

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Some time ago I was asked to present a paper to a group of ministers on the subject, "If I Had Only One Sermon To Preach on the Gospel of Jesus." The article which follows was born of this request.

To begin with, there seems to be some doubt as to what is the gospel of Jesus, in the historical sense. Since the beginning of the present century a great number of very learned men have discussed what they call "the Jesus of history" and his teachings, and some of them, at least, have come to the conclusion that we know very little either about Jesus, the man, or about that which he taught. The tendency in modern scholarship, as a matter of fact, seems (superficially, at least) to be veering more and more to this point of view. As Christian scholarship becomes more scholarly, as it were—that is, more disinterested in its approach to the subject—our knowledge of Jesus seems to become less and less secure. To the findings of source criticism, literary criticism, and historical criticism, in these latter days have been added the findings of such men as Dibelius and Bultmann in the field of form criticism. These men have sought to get "behind" the actual written gospels, both canonical and uncanonical, to the original oral tradition regarding Jesus; and the residuum of original material that they have been able to establish is very sparse, to say the least. The entrance of Jewish scholars into the field of New Testament study has only confirmed what these men have already maintained. And, whether we agree with their findings or not, we must admit their scholarship. We cannot brush them aside as if they did not exist. It makes the question of this paper only that much more difficult when we realize that as keen a student and as Christian a gentleman as Rudolf Bultmann, for example, is of the opinion that we know practically nothing at all about the gospel of Jesus.

The approach through origins, of course, is only one phase of what scholarship is doing in this direction today. There are other scholars who are approaching the problem from a different angle altogether. The theology of a man like Karl Barth, for example, simply ignores these troublesome questions regarding the teaching of the "historical Jesus" and finds a foundation in the epistles of Paul. There is a suspicion in some quarters that Barth not only ignores the problems inherent in

the original gospel but also that he ignores some of the basic problems inherent in the Pauline epistles themselves. But, however that may be, we see in Barth another attempt at interpreting the gospel; and it is safe to say that, if he had only one sermon to preach on the gospel of Jesus, it would be radically different from that which we might expect from, say, Martin Dibelius on the same theme. Yet both men are competent scholars, and both are Christians, and whom are we going to believe?

Another interpretation is what may be described as the sociological-historical interpretation of Jesus. This theory is that since we can know little for certain regarding the teaching of Jesus himself, except through inference and reference to his social background, we must accept Christianity, not for what it was in its embryo form as Jesus delivered it, but as it has shown itself in the life of the church at any given time and place. In other words, the Christian faith has no absolute standard to which we may refer, saying that this or that is the *true* gospel of Jesus. In the historical process we can see Christianity only as a relative and a subjective thing. There is no *essence* of Christianity that links the twentieth century with the first century, or one church with another in any given century. Christianity is altogether dynamic and subjective; and the only link that unites the United Church of Canada, say, with the teaching of Jesus is the historical process through which the church has developed through the centuries and across the continents of the world.

These, of course, are only three of the leading schools of thought affecting the question. But they are enough, I think, to show that our problem is one that will not be settled easily or definitely by us. However, I am not so sure that our object ought to be to settle the question definitely. I am of the opinion, rather, that our aim ought to be to stimulate thought and discussion that we may be more aware of these problems which lie at the very heart of our faith.

I am not discouraged that Christian people are at variance in their interpretation of the gospel of Jesus today; because my history shows me that they have always been at variance on this point—even in the first century itself. We need go no further than the books of the New Testament to discover that. In the Synoptic Gospels, for example, we have an entirely different emphasis from that which we find in the Gospel of John or in the epistles of Paul. And the Synoptic Gospels themselves are at variance in many respects. I need only refer to the teaching in Matthew and Luke on the Sermon on the Mount to make clear my point. Material that is gathered together and represented as being spoken at

one time, in Matthew, is distributed at various points through Luke—sometimes with an entirely different emphasis in interpretation, as in the Beatitudes. A more detailed survey will also reveal a difference in apologetic in Matthew, Mark, and Luke.

Between the Synoptics and John, of course, the difference is much more clear-cut. The first three evangelists center their parabolic teaching about the conception of the kingdom of God. Jesus is portrayed as the Son of God, but more emphatically as the "despised and rejected of men"—one who consorted with "publicans and sinners," who preached a doctrine of repentance, and (according to one evangelist) had as his aim the gathering together of "the lost sheep of the house of Israel." In the Fourth Gospel, Jesus is not a man at all. He is the pre-existent Logos who knew all things, even "before Abraham was." In John's Gospel the majesty of the Incarnate Christ replaces the doctrine of the kingdom of God—a term which is used only once in the entire Gospel, in the episode with Nicodemus. Thus, not only the life but the gospel of Jesus is portrayed from entirely different points of view.

Pauline Christianity, on the other hand, gets along very well without references to the life of Jesus at all. For Paul, it was enough that Jesus was crucified, died, and rose again "on the third day." Yet the epistles of Paul were written before the first of the Gospels, and we have reason to believe that the type of Christianity that he preached was not original with him, but was in existence before his conversion on the Damascus road.

Without going beyond these obvious illustrations, we can see that the problem before us—the problem of deciding what we should say if we had only one sermon to preach on the gospel of Jesus—is by no means a simple problem. On the basis of New Testament teaching alone, it is exceedingly complex. The sermon that might be preached by the author of the Fourth Gospel would certainly not be the sermon that we might expect from the lips of Mark. Nor would the sermon of Matthew be endorsed at all points by the Apostle Paul. Yet again, all these men are recognized Christians, and whom are we going to believe?

The problem is not lightened by an appeal to history outside the New Testament because we find that the variety of interpretations, over the centuries and with changes in the historical environment, rather than growing less, has been very much on the increase. We have the classic division between East and West, and the equally classic division in the western hemisphere between Catholic and Protestant. We have the troublesome growth of sects within the Catholic church before the

Reformation, and we have the unparalleled growth of sects in Protestantism itself.

A new sect does not spring up usually out of some unaccountable whim in the mind of man. It springs up because there are individuals who believe that the established ecclesiastical order is neglecting some vital aspect of the teaching of Christ. The authority to which they appeal for the justification of their sect is usually the New Testament itself, although there are some sects in the United States today to which this statement does not apply. But, by and large, the authority for forming a new sect is an appeal to Scripture. The Protestant faith itself made that appeal, and it made it successfully.

But, even from our consideration thus far, we can see that an appeal to Scripture is an exceedingly precarious thing. To what particular portion of Scripture shall we make this appeal? Is the essence of Christian truth found in the Synoptics, in John, or in the epistles of Paul? Is it found in any other of the New Testament books? And what interpretation of Scripture can we designate as true? I have mentioned differences of interpretation that exist in three of the leading schools of Protestant thought today. But they are only three in a great multitude of interpretations. Every little sect reads its own interpretation into what it finds in the New Testament and, while some of these interpretations may be at variance with all the laws of scholarship and reason, as we see them, they are there; and we cannot deny that these people have equal right to call themselves Christian.

Scholars of the sociological-historical school, reviewing the situation as I have done, are willing to leave it at that. In the face of the variety of thought expressed in the New Testament, and in the noncanonical writings outside the New Testament, and in the face of the variety of Christian interpretation over the centuries, they come to the conclusion that the essence of the gospel of Jesus is not to be found. Personally, I am not quite so sure. I would like to carry the discussion one stage farther than they seem willing to do.

My proposition is this: that, admitting the variety of Christian thought and experience, we may examine that thought and experience with a view to finding something—however little—that may be common to all. In other words, I am not yet willing to admit that we can find *no* essence of the Christian faith, if we are diligent enough in our search. It seems to me to be at least a possibility that there may be something *static* and *objective* in Christianity, as well as all this that is so obviously *dynamic* and *subjective*. I say this, knowing full well that I, myself, am in danger of projecting something that savors very much of the sub-

jective in my own interpretation. But the personal equation is something that can never be wholly removed from a consideration of this type of problem. May I put my argument in this way?

It is my conviction that there can be no religion without a belief in a god or gods. I know I eliminate Buddhism as a religion on this definition, and there may be those who will object to the definition on that ground. However, Buddhism, to me, is not a religion, but a system of ethics. Certainly, if that definition is not satisfactory, I could put it this way: There can be no *Christian* religion without a belief in God. The Christian God it not defined for us in the New Testament, but it is Christian belief that he is *revealed* to us in the New Testament in the Person of Jesus. The manner of that revelation is different in the Synoptics and John, but all are agreed that Jesus *is* the revelation of God. And there has been no form of Christianity, from the first century to the present day, which has not believed this to be true. You may say that, if we know so little about the life and teaching of Jesus, this does not get us very far. I am willing to admit that claim—up to a point. Our knowledge of Jesus, being not only second-hand but third-hand, is, in detail, rather insecure. But, whether he be presented to us as the pre-existent Logos, as in John, or as the "despised and rejected of men," his purpose on earth, according to all four evangelists, is the same: that is, to do the will of God, and to reveal him to men. And it is to the accumulation of evidence in this respect that I would make my appeal.

The Christian view of God has been a definite outgrowth of what we are told regarding Jesus in the New Testament. Jesus, according to the synoptists, prayed to God as to his "Father." Paul tells us in his first epistle to the Corinthians that

> "there is one God, the Father,
> from whom all comes,
> and for whom we exist."[1]

Theological arguments as to the nature of the Deity, which have occupied men's minds through the centuries, are second always to this. Athanasius, Pelagius, Augustine, Calvin, Arminius, Karl Barth, and the ordinary man in the pew, all know, or knew, God as Father, and all have so addressed him in their prayers. It was an inevitable conclusion, and no mere accident, which found the Council of Nicaea, A.D. 325, affirming that the historical person of Jesus of Nazareth, is in his essential being eternally one with the *Eternal Father.*

[1] 1 Cor. 8: 6, Moffatt's Translation.

All that we know with any degree of certainty about the life and teaching of Jesus points to the fact that he knew God as Father, that he lived to do the will of his Father, and that he taught men to do so. As to what *is* the will of his Father, we can only refer to the Gospels again. It is impossible to get any absolute statement, or to form any absolute opinion, on the matter; but, generally speaking, it may be enough to say that the will of God, as expressed in the Gospels, is that which promotes unselfishness and brotherly love among men. That is a very broad statement, I admit; but to go into an analysis of the will of God at this time is a bigger task than the scope of this paper will allow. The point I want to emphasize is this: that the Christian religion, wherever and whenever we may find it, involves a belief in God, a belief in Jesus as the revelation of God, and that, according to our most authoritative sources, Jesus' life on earth involved the doing of God's will. If I read my Gospels correctly, the ethic of Jesus, both in his life and in his instruction, was to do the will of God—that is, the will of his Father. That is the *ethic* of Jesus.

But that is not the *gospel* of Jesus. We talk about the gospel of Jesus, but we speak more accurately, I think, when we speak of the *ethic* of Jesus and the *gospel* of the church. The Gospels, naturally, were not written *by* Jesus; they were written *about* Jesus by different people in the church, or churches, which arose after his death. The Gospels, as I read them, contain pre-eminently two things: first, what the writer, or the church to which the writer belonged, believed to be the teaching of Jesus; and second, what the church itself believed *about* Jesus. With the first of these things—that is, the ethic of Jesus—I have already had something to say. With the second—that is, the gospel of the church concerning Jesus—I ask your indulgence for a few moments now.

In the Gospels and epistles of the New Testament there is much written by way of instruction and much that is simply a statement of belief. There is much, in both of these categories, that is inconsistent and contradictory; but there is one thing—an item of belief—that is common to all. Paul expresses it most aptly, I suppose, in the first epistle to the Corinthians, when he speaks of the belief in "Jesus Christ, and him crucified." I believe *that,* along with those things I have already mentioned, to be of the very essence of the Christian faith. There has been no church in any age that has not been based on that belief. It was the gospel of the Christian churches in the first century, and it is the gospel of the Christian churches today. Our humanistic friends may contradict that statement, but I reserve the right to contradict them. Historic Christianity has been based on the hope of salva-

tion through a belief in "Jesus Christ, and him crucified," and the modern humanist puts himself outside that tradition once he denies that fact.

As I look at Christianity in all its manifestations in history I am impressed by the fact that it has never removed beyond the orbit of these two things: first, a belief in God, in Jesus Christ as the revelation of God, and the fact that Jesus came to do and to teach men to obey God's will; and second, a belief that Jesus was crucified, died, and rose again, and that through him we have the hope of eternal life.

As I have already intimated, I do not believe that these statements are objective in an absolute sense. My interpretation of "Jesus Christ, and him crucified" may not agree in all respects with my next-door neighbor's, or with the original interpretation of the Apostle Paul. Neither may my conception of the will of God be identical with that of any other person. The personal equation in these matters cannot be wholly removed. What I have sought to present is a degree of objectivity that may find general acceptance.

If I had only one sermon to preach on the gospel of Jesus, it would be on these two points: on the will of God, which is the *ethic* of Jesus; and on the Passion of Christ, which is the *gospel* of the church. All the great words of the Christian faith, which have never left the tradition, are involved in these things: the key words of grace and forgiveness; the faith, hope, and love of St. Paul; prayer, salvation, atonement; confession and sin.

Richard Roberts, in his book, *The Contemporary Christ,* makes the remark that, in the ultimate, Christianity is one: but that, in different ages, different aspects of Christianity are emphasized, such as "justification by faith" at the close of the Middle Ages, and the so-called "social gospel" of today. I am afraid that is an oversimplification of the problem, plausible though it may seem. Christianity is at least two: it is a gospel and it is an ethic. We are unfair both to our faith and to ourselves to make it less.

Some time ago I heard a prominent minister make the statement that there was no such thing as a "social gospel" or an "individual gospel," as such, but that our adherence ought to be to the gospel of Christ. At the time I thought that was simply a diplomatic way of evading a knotty problem—and I have my suspicions yet that such was the case. But, in the ultimate, I believe that what he said was true. If I had only one sermon to preach on the gospel of Jesus, I would preach neither on the "individual gospel" nor on the "social gospel," as such. My sermon would be on the place of the will of God in the life of men, and the fact of "Jesus Christ and Him crucified"—and what that can

mean in our lives. And I would conclude my sermon with a testimony of what these things have meant to me.

That is what I would preach—if I had only one sermon to preach. But I expect to preach a good many sermons before I finish my course in this life. Therefore, I believe that, keeping these central items of our faith in mind, I ought to use them as a criterion for judgment in the face of particular problems in the world today. Like the gentleman whom I have mentioned, I do not believe in the social gospel, as such, but I *do* believe that the gospel of the Christian church has social implications that we cannot evade.

It may be that I have no authority for believing that Jesus was interested in housing problems in his day, for example, but that does not mean to say that I ought not to be interested in housing problems today. It may be that I have no authority for believing that Jesus was interested in political movements or problems of mass exploitation by a capitalistic class. But neither have I any authority for believing that Jesus was interested in educational methods and institutions, or in the policy and organization of a church. Yet we assume, I suppose, that we ought to be interested in church organization in these days. And we have church colleges in our various denominations that some of us, at least, think it our Christian duty to support. And I think we must be interested in political, social, and economic questions as well. I think, however, that we have to recognize more surely *where* our interest in these problems lies.

It has become almost a truism to say that the minister is not a specialist in economics. It is my conviction that he is not trained primarily as a social worker either. Where, then, does our interest in social and economic matters begin? and where does it end? To answer these questions, I think we must go back to the very essence of our faith. The central ethic in the life of Jesus, and what I believe to be the central ethic in the Christian faith, is that we should do the will of God. It was because he acted on that ethic that Jesus went to the Cross. In other words, even more primary to our faith than the message of the Cross itself, is this ethic, that we must do God's will. The Christian gospel is therefore primarily an *ethical* gospel. And we, who are ministers of the Christian church, ought to have primarily an *ethical* message. Our judgment on political, social, economic, and all other questions, it follows, must be an *ethical* judgment. We are not specialists in any one of these realms. We have not the command of the technical knowledge that intimate dealing with these questions involves. But when we see housing conditions that are breeding-places of crime and immorality, we do not

need to be qualified social workers, or politicians, or economists to pass an *ethical* judgment on that sort of thing. And the same thing applies in any other realm of human activity. Once human values become involved, the minister has the right to make himself heard. It has been truly said that the church's task is to keep awake the conscience of the world.

But there is another aspect of the church's task that I think is not being emphasized enough today. It seems to me that we are doing a good deal of talking about the *ethic* of Jesus, denouncing systems and individuals as doing that which is not in accord with the will of God. But we are not doing enough preaching of the *gospel* of Christ, with its message of salvation to individual men. A young minister friend of mine wrote me recently that he was very dissatisfied with the results of his ministry, for this reason: he had not made a single enemy in the entire community. If we take a Christian stand for truth, we are bound to make enemies. But the aim of the Christian minister should not *be* to make enemies. It should be to make enemies friends, and to bring men to Christ. I think, for example, that we ought to be praying for Adolf Hitler today more than we do. Let us denounce that which is unchristian in his policy, but let us pray for Hitler himself.

That is what I mean when I say: I believe neither in the "social" nor in the "individual" gospel, as such; but I believe that the *ethic* of Jesus has social implications, and I believe that the *gospel* of the Christian church has a message of salvation to men.

ERASMUS AND THE TEXTUS RECEPTUS

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In connection with the preparation of a paper upon "The Origins of Our English Bible," the Greek Testament of Erasmus kept coming into the field of vision. So persistently did the publication present itself that finally I was led to ask the question: who are you anyway, where did you come from, what have you to do with the point which I am now studying? This led to the desire, of which I have been unable to rid myself, to determine in the first place something of the actual, and as far as possible, accurate relation of the text of Erasmus to the Received Text upon which our Authorized Verson is based. And, in the second place, the question kept recurring whether the text of Erasmus could be given a family relationship or an ancestry in relation to the varied types of text which the critical studies of these last years have made so evident.

Fredrick G. Kenyon, in the Schweich Lectures for 1932, given under the title, "Recent Developments in the Textual Criticism of the Greek Bible," divides the story of text criticism into the following six periods:

1. The first period extends from A.D. 50 to 325. It is the period in which "the textual problems were created which criticism has endeavored, and still endeavors, to solve."

2. The second period extends from 325 to 1516, that is from the time of Constantine to the date of the publication of the Greek Testament of Erasmus. "It was a period of the transmission of texts, not, except to a very small extent, of the critical revision of them."

3. The third period extends from 1516 to 1624, or from the publication of the first Testament of Erasmus to the Elzevir edition. This was the period of the establishment of the "Received Text," "the Textus Receptus which for two centuries and a half was the universally accepted form of the Greek Scriptures."

4. The fourth period extends from 1624 to 1831. "It is the period of the collection of materials for the criticism of the text embodied in the Textus Receptus."

5. The fifth period extends from 1831 to 1881, and represents "the first period of constructive criticism." The period was brought to a head by Westcott and Hort who published their Greek Testament in 1881.

6. The sixth period covers the time from 1881 to the present.

It is with the third of these six periods that we are here to concern ourselves. The story of our Textus Receptus, that is the story of the Greek Text behind our Authorized Version, began with Erasmus in 1516 and closed with the Elzevir of 1624 (or 1633). As early as 1502 the so-called Complutensian Polyglot had been projected in Alcala (Latin Complutum) in Spain. The New Testament of this Polyglot was printed on January 10, 1514, a little more than two years before the appearance of the Greek Testament of Erasmus, but for reasons which do not now concern us it did not appear in public until December 5, 1521, when the first copy was placed in the Vatican library.

On April 17, 1515, Froben, the famous printer of Basle, Switzerland, appealed by letter to Erasmus to put out, or edit, a Greek New Testament, to forestall the Complutensian, and for this work Froben offered to pay Erasmus "as much as anybody." ("Se daturum pollicetur quantum alius quisquam.") Erasmus accepted the offer, proceeded with the work, and this first published Greek Testament appeared on March 1, 1516. The dedication to Pope Leo X was dated February 1, 1516, and the printer Froben's preface was dated February 24, 1516. Of this edition Erasmus said, "thrown together rather than edited." Of it Scrivener (*Introduction to the Criticism of the New Testament,* Vol. II, p. 185) writes that it was full of typographical errors "and is in that respect the most faulty book I know."

In 1519 Erasmus published a second edition. He, himself, said that the first and second together consisted of 3,300 copies. This second edition was a revision of the first. The text critic Mill says that the second edition corrects the first one in 400 places of which 330 are for the better and 70 are for the worse. Scrivener (*loc. cit.*) says that practically all of the misprints of the first edition and not a few readings are corrected in this second, the latter corrections being made largely on the authority of a new Codex Evang. Acts, Paul 3. But the second edition is essentially the first one. It may be remarked here, in passing, that this second edition became the basis of Luther's translation into the German.

In 1522 Erasmus published a third edition. It was in this one that he inserted the famous passage 1 John 5:7 ("for there are three which bear witness in heaven, the Father, the Word, and the Holy Spirit and these three are one"). Neither of the previous editions had contained the verse and Erasmus had been severely criticized for its omission. He agreed that he would insert it if it could be found in any Greek manuscript. The reading was shown Erasmus in the manuscript Montifortianus, a manuscript of the sixteenth century, known also as Evan-

gelist 61, Acts 34, Paul 40 and Apocalypse 92. It is characterized by Gregory as (Einleitung in das Neues Testament II, S., 924) "a worthless manuscript." It is generally accepted that the verse had been introduced into this Greek manuscript from the Vulgate, possibly by the English Franciscan Froy (or Roy). From 1534 to 1734 no Greek Testament was published without the verse.

An interesting sidelight upon the situation is given in the fact that Erasmus had the reading of B or Vaticanus before him when he published the third edition. He had written his friend Paulus Bambasius of Rome asking him to determine what Vaticanus read at this point. (The first time such an appeal had been made to Vaticanus; Tregelles, *An Account of the Printed Text of the Greek Testament,* p. 22.) Bambasius replied with a letter dated Rome, June 18, 1521, some months before the third edition was published. In the letter Bambasius sent to Erasmus the readings of Vaticanus on both chapters four and five. It appears evident that Erasmus yielded to pressure rather than evidence in including this verse in his third edition. It may be observed in passing that for this third edition Erasmus had before him both the Vulgate and his own Latin version.

This third edition differed from the second in the inclusion of this verse 1 John 5:7 and according to Mill in 118 other places. Reuss (p. 32) says that there are only seven places which he has observed where there are changes and that the others of Mill "must be mere trifles."

In 1527 Erasmus published his fourth edition. Schaff (*Companion to the Greek Testament and English Version,* p. 231) says that this was "a much improved text." It is known as the definitive Erasmian text and is the basis of our common text of the New Testament. Mill says that it differs from the third edition in ninety places in the Apocalypse and ten outside of the Apocalypse. Scrivener (*op. cit.* p. 187) quotes Mill as giving 106 variations in 113 places. Reuss (p. 36) says that "it has very few new readings," and names only six. This means that the fourth edition is essentially the same as the third.

In 1535 Erasmus published his fifth edition. Mill says that this differed from the fourth edition in four places. Scrivener (*op. cit.* p. 187) says that as many as that number of changes have been observed by him in the Epistle of James alone. He believes that all of the computations of Mill are very conservative and very much below the actual facts. But of this fifth edition Gregory (*Einleitung in das Neues Testament,* p. 39) says, "It is very similar to the fourth, lacking only the text of the Vulgate."

Nestle says that the first one to prepare a really critical edition (Tregelles, *op. cit.*, p. 30, says it was not really critical) of the new Testament was Colinaeus, father-in-law of the Paris printer, Robertus Stephanus. This was printed in Latin in 1534. In this edition he adopted a number of readings now accepted and by so doing incurred the enmity of the Sorbonne. It had no influence on later editions.

Robertus Stephanus 1503–1559 was a pioneer in the collation of new manuscripts. He was assisted by his son Henry Stephanus (1528–1598). In connection with his collations Stephanus published his first edition of the New Testament in 1546 and the second in 1549. They are a blending of the Complutensian and Minutius. Mill says that the second edition differs from the first in sixty-seven places. Scrivener (*op. cit.*, 4th edition, p. 189) says that it differs in 139 cases in the text and in 20 cases of punctuation. Both the first and the second follow Erasmus in the Apocalypse.

The third edition of Stephanus was published in 1550. It was a folio and was known as the "editio regia." Tregelles (*An Account of the Printed Text of the Greek Testament,* p. 30) says that "it almost exclusively followed Erasmus." The evidence indicates that it was essentially the Erasmian text of 1527. It was the first edition to contain a critical apparatus. In the preface it is stated that sixteen authorities were used. Of these one was the Complutensian, nine were from the library of King Henry III, and six were from various places. The fifteen manuscripts are said to have been collated by Henricus Stephanus with the text of the Complutensian. The manuscripts were all late except two. One of these two was the famous Codex D, of Beza (Tregelles allows the possibility of the use of a transcript) which, however, was not used much. The second was Codex L, an uncial manuscript of the eighth century.

The third edition differs from the second in 334 places in the text and 27 places in punctuation; it is against the first edition in 61 places. Scrivener says that it differs from the Complutensian in 2,300 places. The Complutensian is cited correctly 554 times and falsely no less than 66 times. (Scrivener, p. 190, note 1, says that Mill gives the number of correct citations as 598 and Marsh places the number at 578.)

The fourth edition of Stephanus was published in 1551 at Geneva. This contained the Greek text between the Erasmian Latin on the outer side of the page and the Vulgate on the inner side of the page. This fourth edition was the first to introduce verses into the text. The total number of verses into which the New Testament was divided was 7,959.

The third edition of Stephanus (1550) became the "Received Text" underlying our English Bible. The first Elzevir edition of 1624 became

the "Received Text" for the Continent. This means that behind our Authorized Version lies the text of Erasmus of the fourth edition (1527) modified in but small measure by the third text of Stephanus (1550). Scrivener makes a list of 250 passages in 113 of which Beza is chosen by the Authorized Version of 1611; in 59 passages Stephanus is chosen against Beza, and in 80 passages the Complutensian or Erasmus of the Vulgate is chosen against both Stephanus and Beza. Scrivener was one of the champions of the Received Text and his computation here is of special significance.

For the sake of completing the connection with the Authorized Version we must add a brief section concerning Beza. Theodore Beza was the friend and successor of Calvin in Geneva.

He published four folio editions 1565, 1582, 1588, 1598, and six octavo editions 1565, 1567, 1580, 1590, 1604, and 1611. He also published the Geneva edition for which he suggested some improved readings. He used oriental versions in collation, and was the first editor of the Greek Testament to do so. He had both Codex D, or Codex Bezæ, and also the Claramontanus for Paul, but he made little use of them because they were too different from the text which he had before him. Schaff (*op. cit.*, p. 285, note 2) says that the King James or Authorized Version of 1611 follows Beza rather than Stephanus, though there is little difference between them. He further says (p. 282) that the Authorized Version departs from the 1598 folio edition of Beza in about 190 places. Reuss (quoted by Scrivener, p. 193, note 1) says that Beza is the true author of the Received Text (for the Continent) being that text from which the Elzevir of 1624 "rarely departs." Scrivener (p. 193) says that he departs from the Stephanus text of 1550 in 150 places. He did not use the famous Pericope, John 8:1-11, and gave as his reason that "what was so uniformly rejected by the ancients must be suspected." Thus the text of Erasmus, but slightly modified by Stephanus in the edition of 1550, very little modified by Beza, is the text of Elzevir of 1624, hence the "Received Text" of the Continent.

What were the text materials upon which the Textus Receptus was based? All of the authorities available for consultation at this point speak in very general terms. In the preface of his first edition, 1516, Erasmus claims to have used "the oldest and most correct copies of the New Testament." Schaff says that he never had more than eight manuscripts and in more than twenty places has a text not found in any known Greek manuscript. It is generally agreed that the most valuable manuscript available to him was Evangelist No. 1, or Codex 1, dated by Gregory as of the tenth century. Lake in his study of the manuscript (Codex 1 of the

Gospels and its Allies) in 1902 (p. xii) and Kenyon in his discussion of "Recent Developments in the Text Criticism in the Greek Bible" agree in locating it in the twelfth or thirteenth century, Lake preferring the latter part of the thirteenth century. Of this manuscript Erasmus made but little use for it disagreed too much with the other Greek manuscripts available to him. For the Gospels Erasmus depended mainly upon Gospel manuscript No. 2, for Acts and Paul, Acts I and Paul I, and Acts II and Paul II, Acts IV, and Paul VII. For the Apocalypse he had one manuscript.

Scrivener (pp. 183, 184, note 2) gives twenty-two places in the Gospels in which Erasmus must have used No. 1. Seven of these are in Matthew, six in Mark, seven in Luke, and three in John. The Vulgate is either neutral or hostile to the reading adopted by Erasmus in these twenty-two places. He made most use of Evangel 2, Acts 2, and Paul 2. Both of these manuscripts are of the fourteenth or fifteenth century and both are still at Basle. His manuscript for the Apocalypse was borrowed from Reuchlin, the great Hebraist, and it was very defective. Tregelles says it was defective "here and there, and it did not contain the last six verses of the Apocalypse." These six are said usually to have been translated by Erasmus, himself, from the Vulgate into the Greek. Souter (Text and Canon p. 95) says that Erasmus borrowed Revelation 22:20 from Laurentius.

In his second edition Erasmus used Evangelist No. 3, Acts 3, and Paul 3. Scrivener says that this edition corrected most of the misprints and not a few readings of the first edition. The major change in the third edition of 1522 was the insertion of 1 John 5:7 on the evidence of Montfortianus, known also as Evangelist 61, Acts 34, Paul 40, and Apocalypse 92. In the fourth edition of 1527 Erasmus had an additional manuscript for the Gospels, namely Evangelist 69, that is Leicestrensis, a very good manuscript, but little valued and little used by Erasmus.

It has long been the orthodox opinion in text criticism that the late Ecclesiastical text, to use the nomenclature of Lake, or the Syrian text, to use that of Hort, or the Antiochian text, to use the term suggesting its locale, was practically the same in all of the late Greek manuscripts. This position was now broken down. It is due in considerable measure to the work of Von Soden and Kirsopp Lake. Von Soden analyzes the late text into sixteen different groups. Lake made a collation of 118 manuscripts for an article published in the *Harvard Theological Review* in October, 1928, under the title "The Ecclesiastical Text." This study of 118 manuscripts showed a very large number of variants from Textus Receptus; stereotyped agreement was found in only four readings, and

a less general agreement in about a dozen more. It is the observation of Lake in a number of studies and the accepted opinion of other leading students of the text that Mark shows more variety of reading than any other of the Gospels. This is probably due to the fact that Mark was less used than the others, and the scribes did not so frequently have opportunity or disposition to transcribe the text of Mark and bring it into conformity with the text known to them. In an article by Colwell, of Chicago, in the *Journal of Biblical Literature* (Vol. LIV, Pt. IV, December, 1935) the author calls attention to the significance of the work of Von Soden and Lake and then advances the discussion on the basis of his own study of the text of the Four Gospels of Karahissar (in Pontus). His study convinces him (to quote) "of the almost incredibly confused relationships of this one manuscript of the gospels." He goes on to indicate that the text of the Gospels in these late middle ages did not suffer from excessive editorial revision and control, but from the exact opposite; "the individual scribe was often free to do his worst and did it."

To complete our picture we must go back into the first period of New Testament text history, the ante-Nicene period of Kenyon mentioned at the beginning of this paper. The Westcott and Hort theory gave us for this period the Neutral, the Alexandrian, and the Western types of text. Studies since that day have sought on the basis of new information available since the days of Hort to determine the text types with more accuracy. At least one new text type is now pretty generally recognized, that known as the Caesarean, found in Codex O, or Koridethi, and other affiliated materials. Streeter in his discussion of the text in his book *The Four Gospels* (1924) advanced the study quite materially in his theory of local texts on the basis of the great Sees or centers of Christianity, such as Rome, North Africa, Antioch, Ephesus, and Caesarea.

It becomes now our query whether the manuscript material available to Erasmus and used by him can be found in family relation to any one of these types of text. It may be remarked in passing that Kirsopp Lake, the leading text critic of our day, is also the student who has the strongest interest in the determination of the relations of the Ecclesiastical text. In a study of Codex 1 and the family to which it belongs (published in 1902 under the title *Codex 1 of the Gospels and its Allies* in the well-known *Texts and Studies,* edited by J. Armitage Robinson), he finds close relation between Codex 1 and its affiliates and family 13, that is the Ferrar group of manuscripts. To quote (*op. cit.,* p. lv), "we have therefore in family 1 a text which as a whole stands alone. It has many points in common with the text of Aleph, B, some points in common with the

old Latin, a considerable number of readings which cannot be classified, and only a few which are shared with the old Syriac. Its likenesses then, to the Neutral text of Hort and Hort's Western are its most noticeable features. This would bring it into line with the text of Alexandria in the days before Origen." Lake declines to make this as a statement of conclusive fact, but thinks at the same time it "is not an impossible suggestion."

If then Erasmus had used as his major authority the gospel manuscript Codex 1 he would have had a text having affiliations belonging to the second century in the days when the scribes were free in their copying and produced the variety of texts found in our Vaticanus and Sinaiticus, and our Western Latin witnesses. This he declined to do because this text was so different from the other manuscript materials he employed.

The query of which I have been unable to rid my mind, and the answer to which I am not yet able to give, is what text affiliation can be discovered for the authorities which Erasmus did use. The materials for answering this problem have not been available to me, and I have been unable up to this time to make the study which would have to be made to determine the answer that should be given. But there is a list of cases particularly in the Apocalypse with which I have spent some time. Ezra Abbott in *Critical Essays* (published under the editorship of Professor J. H. Thayer, p. 217) lists twenty-one cases in the text of Erasmus in which no known manuscript contains the reading. Schaff (*Companion to the Greek Testament and English Version,* p. 231) says there are more than twenty places. Scrivener (*Introduction to the Criticism of the New Testament,* Vol. II, p. 184, note 1) gives a list of thirty-four places in which the reading of Erasmus is not found in any Greek manuscript.

But Von Soden's critical edition and discussion have appeared since these scholars were at work. I have gone through the passages to see whether or not I could find any reflection of readings in the materials listed in the critical apparatus of Von Soden. Space does not permit any detailed suggestion of the findings. In nine of these passages the reading of Erasmus is lacking from the Vulgate of Jerome and in three additional places the reading of the Vulgate is different. This means that in at least one dozen places of the number Erasmus supplied his text from a source not now known. I have been unable to discover from Von Soden any information that would justify any definite conclusion.

The text of Erasmus based on very late and very inferior manuscripts is essentially the text of our Authorized Version. The best manuscript which he had and of which he made but little use would have

given him a text with affiliations with the both "Neutral and geographically Western" or old Latin. He was in the condition of a good many people since his day; he chose the inferior because it was that with which he was more familiar. He determined his text by prejudice and not by evidence, "ne cui foret ansa calumniandi!"

"L'ANGÉLUS," BY JEAN FRANÇOIS MILLET, OF THE BARBIZON SCHOOL

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One of the wise observations of Emerson—if he said it, and if this is what he said—is: "Paint the prospect from your door." I obeyed his counsel and painted the front porch of the life-saving refuge where I was staying in Florida, and spilled the two-quart pail. But it made Millet, the French painter, famous. It is strange how differently the same counsel works in two persons. The prospects which Millet found to draw as a child were hens and things like that. The sculptor Rodin, who translated life into stone and stone into life, as Millet (pronounce Mil-lāy') did with rustics and canvas, said that when a great artist treats what we call "ugliness" he renders it sublime; meaning that he brings forth the soul of humanity hidden therein. This is a quite different thing from declaring, as some critics do, that ugliness is a form of beauty. The latter is to my mind as absurd as the tenet of the old school theologians, determined to prove that all behavior is foreordained, that "God prefers sin to holiness in every instance in which the former occurs." What Rodin meant, of course, was that what is considered ugly in nature often exhibits more strength of character than that which we call beautiful. (A bear is stronger than an antelope.) The great Russian novelists of the nineteenth century sought Truth, and in consequence, as in Tolstoy's *Anna Karenina,* suffered their heroes and heroines to perish. Life does not always "turn out well." Life cannot be laughed off, but must be taken as it comes.

Rodin says of Millet that he read in nature suffering and resignation. That is the purpose Victor Hugo had in writing *The Man Who Laughs,* whose distorted face always laughed, but whose life was a continuous sob. Michelangelo, whose statues were paintings in the round, and whose paintings were statuesque groups on canvas or Vatican ceiling, despised sentimental art. "Painting," he declared, "is the music of God, the inner reflection of his luminous perfection." When my father laid down the burdens of his thirty years' pastorate to assume those of a new charge, my mother remarked: "The harness galls wherever you go, but it galls in a new spot." It is this fact in hardship that led Millet to paint rustic toil rather than urban luxury. Sympathy is the handmaid of art. A critic has called attention to the air in Millet's pictures, the

sense of both atmosphere and space that he imparts. But his atmospheres are generally cloudy—"high fogs" as we call them on the coast. The joyous light of the sunshine is wanting in his landscapes. You know how you feel when you wake on that kind of morning—that is the way Millet reacted by temperament.

There is nothing conventional in nature's moods. Even the everlasting mountains, the poet's symbol of unchangeability, are never the same on two successive days, nor are the plains from which they rise. The play of sun and shadow, of drought and snows, the pursuit of twilight by day or night, are not more varied than the work of the laborers whose lot is cast on their slopes, and whose silent thoughts are as deep as the unplumbed sea. Before our artist's teens, we find him on his peasant father's land. A writer unknown to me describes the forest near whose shadows the famous artist later worked: "In 1824 two artists, Claude Alegny and Phillipe de Dieu 'discovered' the hamlet of Barbizon. Having lost themselves in the Forest of Fontainebleau, whither they had gone to sketch, they were led to Barbizon by a shepherd. The beauties of the place so impressed them that they remained to paint, spreading the news of their find among their artist friends. Millet, Corot, Daubigny, Rousseau, and others came . . . . and stayed. The 'Barbizon School' came into being. A new and revolutionary technique was born . . . . and new names added to the scroll of fame."

"There is nothing interesting or new," people had said, "about clodhoppers carrying a hoe, rustics trudging through the field, a woman mending her family's clothing, a man scattering seed out of a bag, shearing a sheep, dropping potatoes into the ground, etc." But when Millet put these people on his canvases, observers amazed themselves by finding them fascinating. Ask yourself why it is that when a building is going up, or even an excavation for its foundations is being dug, crowds gather on the sidewalks to watch. It is for that reason that people the world over have been drawn by Millet's paintings of men and women at work. It is because *everybody in the world is interesting.* There is something engaging about human activity directed to a definite end. This is partly because the looker-on can see in his mind the finished product; but still more because he can see in imagination the mind of the worker, and guess what is going on inside of it, what weariness, boredom, thoughts of home, of his future, of wages, of the work he is at. This is more true of persons who occupy a different social scale especially a lower one, and in a different part of the world from ourselves.

These things—he does not tell us how far consciously—Millet, behind his flowing beard and penetrating eyes and glorious hair felt first himself,

and then determined that we should. And, as Dolores Bacon has pointed out, he knew his subjects and their toil because he was one of them. His feeling for them and for his work was a part of his worship. After confirmation at twelve, his priest began to take him forward into Latin, by the Virgil route. It was natural that Michelangelo should have stirred him most deeply, as a kindred spirit. He never forgot the first picture by that artist that he saw. Nor was he discouraged by the distance mentally that separated them, but rather spurred into emulation. But what chance had this rustic? Without money, friends, travel, or experience in his art, he began with pastels and portraits—the only things he could sell, and even signboards. Harold Bell Wright, who laughed when he was offered $75,000 for a novel, began by painting fences. Julia Ady relates how our artist once lived two weeks with his wife for thirty francs, pay for a sign; that he sold six drawings for a pair of shoes, and swapped a picture for a bed. I am glad that there existed men and women who preferred his pictures to these necessities.

The most beautiful picture in his life is one that he never painted, so far as I know. As lecturers and actors peek through the curtain to see how large the audience is, I should like to think that Louise de Jumelin has been permitted to look down through some star-hole in the heavenly city and see the students about his pictures today. You could as well write a history of the oil industry in America without John D. Rockefeller, as to write a sketch of Millet, or any of his famous canvases and forget that immortal grandmother. Get, for example, Elbert Hubbard's *Little Journeys* and read in the chapter on "Eminent Painters" what he has to write of her. When Jean François left home, "great had been the preparations for this journey. He was clad in a new suit of clothes, spun, woven, cut, and sewed by her hands. While the father and mother had toiled in the fields, the old grandmother looked after the children at home. The grandmother in such homes is the real mother of the flock—it is the grandmother (the mother has no time) who nurses the stone bruises, picks out the slivers, kisses away the sorrows, gladdens young hearts by her simple stories, and rocks the babe in her strong, old arms. With her own hands she had made his clothes, and all the savings of her years had been sewed into a belt and given to the boy." And he carried in his hand a prayer-book which was her parting gift. "As late as 1846," writes Julia Ady, "we find her entreating him in her letters never to forget that he is painting for eternity, but to keep the presence of God and the sound of the last trumpet forever in his mind."

My own early drawings were based on the same subjects as were

those of Millet—though mine were original and his were copied—from an old Bible in his home. Then, too, I judge from the sequel that his must have been superior. His imagination was stirred by these old illustrations, and he would draw them on the walls with a hunk of chalk, much as Whistler did, and took the consequences. Jean would watch his father and mother toiling in the fields. It was his grandmother who named him after St. Francis. And it was appropriate both because St. Francis loved the birds and the out-of-doors, as Millet did, and because the mystic romance of sainthood is akin to the romance that the rustic artist felt toward his art. He had beautiful, dark, penetratingly steady eyes, as we know from his self-portrait. The name *Millet* is a diminutive of the Latin *mille* (1,000), as well as the familiar diminutive grain of that name, which is fattening for stock, and yet so tiny that I have in safety fed it to chicks as soon as they were hatched.

If we writers would draw the things we see and know best, as little Millet painted on the soles of his sabots (wooden shoes) the folk he knew best, our art would advance. When his father saw on a stone wall the sketch of an aged man tottering from church, he knew that his own old yearning to be a painter had fruited in his son, and sent him to Cherbourg to study. But when, not long after, the father died, François did not feel it right to stay away from the struggling women at home, and returned. But his grandmother insisted that he must follow his bent, and that they would make shift to carry on without him. With one proviso: "but remember," she added, "that you are a Christian before you are a painter."

One of his masters appealed to the mayor of his home town, and the latter raised the francs to start him in Paris. When we recite the woes of life, and the thousand appeals for sympathy, we forget one of the keenest causes of anguish—loneliness. Poor Jean, isolated from all he had known and loved, wandered through these gay, strange scenes and streets, too miserable for words to describe. I have been homesick but once in my life, and I remember it more vividly than all the bodily pains of the last sixty years. He did not dare ask even the directions—he was made so much sport of. He wandered about haphazard. Seeing a house with the sign: "Apartments for Unmarried Gentlemen," he went in. He found that the landlady "knew his own town, and Cherbourg—she had a relative there." She said that it was dangerous to go about the streets with his purse in his hand—he'd better let her take care of it with its three hundred francs for him. She did not return it.

Imagine the first time he entered the Louvre gallery! He was wild with excitement. He had been ashamed even to ask where the palace was.

But he finally stumbled upon it. His ambition blazed. With awe he removed his hat as he entered the front door, and then crossed himself in his reverence. "Thirty years later he wrote to his friend: 'If I ever reach Paradise, I know my joy will be no greater than it was that first morning when I stood within the Louvre Palace!'" But his shyness in the presence of city-bred artists, who called him "l'homme des bois" (the man of the woods), and his weariness in climbing the hill toward success which his artistic forebears had walked, finally led to his and his friend Jacque's going out country to Barbizon. The poor little wife, too, who had shared the wretched poverty of their few short years together, finally succumbed to their misery and died. He had painted one picture of a peasant gathering sheaves, which had brought one hundred francs and saved his family from starvation. Now in the glorious lawns and trees of Fontainebleau he had found a group of artists who told him to sit down to supper. Dolores Bacon tells us that these handed the two lads a pipe and said they could tell by the smoke rings whether he was to be a colorist or a classicist. But François' rings were not those of a colorist, like Jacque's, and he said: "You'd best let me go to suit myself," to which they agreed that he might be right.

In Cherbourg he married again, and the couple nearly starved. War and cholera made their life yet more biting, though his wife, with a woman's devotion, stood by him grandly. It is strange, remarked Thackeray, what a man may do, and his wife yet think him an angel. She was ready at any moment to drop her work, and pose as a peasant woman for his paintings. If human history is ever written, the course of its progress will not lie in male talent and toil alone, but in the tender understanding sympathy of some woman whose unseen shadow falls on it. So here Millet won a glance of success with a picture which he called "The Milkwoman," and who could have been his inspiration but that wife or grandmother? There is no such word as *helpmeet* in the Bible, but there are two words—a "help meet for him." Ancestral religious goodness will not let a man alone. It will look over his shoulder through life, and then show him the way to heaven, or follow him to hell. An illustration of this is the story that one day as he stood before a store window where was displayed one of the nudes which he painted in Paris, he overheard two men behind him talking: "There is one of the naked women that a fellow named Millet paints." This so shocked him that he went home and said to his wife: "With your consent to the sacrifice, I will never paint another nude as long as I live." I do not need to say that they adhered to it. And his figures had been sylphlike in their delicacy. But the friendship of his famous fellow-artist Rousseau

did not fail him. Pretending that he wanted "The Woodcutter" painting for a purchaser in America—all Europeans seem to think that every American is by virtue of that fact a millionaire—Rousseau bought this picture from him for four hundred francs. It sold later for $26,600.

Our painter and "Mère Millet" struggled desperately against destitution, to support themselves and their nine little children. His fellow-artists alone seemed to understand his great talent. Emerson could write about "making better mousetraps" but competitors are sometimes catty. Millet did not imagine that he was "leading a cause"; but his "A Man with a Hoe" made him pronounced a "Socialist." If it had been "A Man with a Fur Coat," the judgment would have been different. But when he "painted things as they really are" he was striking out a new path, and to travel it lifted him out of the herd. As there were no subjects for his brush in Paris, his companion Jacque proposed that they take a walk into the country. Jacque did not even know the name of the locale he had in mind, but called it "Zon." At Barbizon, then, they settled to their work. Henrietta Gerwig, in *Fifty Famous Painters,* draws the squalid picture: "In a little three-roomed cottage he lived for the rest of his life, there most of his fourteen children were born, and in his low, dark studio he painted the pictures of peasant life that are now famous."

There is, as has often been pointed out, a sadness in Millet's pictures. This arises from the fact that if you set out to paint what you see, you should begin by seeing yourself—and I guess you will, whether you would or no. You must paint what you are, or hope to be, or even what you wish you were not. His life was saturated with poverty, bereavement, misconception. On some of my hunting trips, I have seen great birds tormented by faster buzzing small birds pecking at them. I have seen a blackbird tear the fur off the back of a running cat. That sort of thing always pursued Millet. "To avoid envy, be not pitiable," advises a great Greek. They were not pitiable; and pitiable souls think it a mark of distinction to pick flaws in those that move faster. Suppose Millet had known, when he was painting "The Gleaners" that the French government were later to purchase it for three hundred thousand francs! When the Salon rejected his "La Mort et le Bûcheron" it cut him to the heart. He felt, perhaps with some justice, that it was a deliberate attempt to snuff out his light. "They want to drive me to their drawing-room art: no never; a peasant I was born, and a peasant I will die. I will say what I believe, and will paint things as I see them!"

But opposition, ridicule, and poverty turn the wheels of production. Leonardo produced almost no paintings, because he had so high ideals that he despaired of reaching them—though he was probably the greatest

painter that ever lived; while Millet, with the wolf at his heels, had to be ever producing. *Masters in Art* lists about one hundred of Millet's "more important" paintings. Only now and then did anybody notice them. His "La Bergère," exhibited in 1864, brought him, like Jesus' triumphal entry, a glimmer of popularity. The war of 1870 drove him to Cherbourg, where he passed the last of his life painting pictures of the sea.

When he painted "L'Angélus" at forty-five, he was financially on the rocks, and sold it for a small sum. "It's dogged as does it!" Suppose the average clodhopper could be told that one day he would buy a bit of canvas, brushes, and paint, for perhaps two or three dollars, and would paint a picture on it for which someone would pay $150,000! Why, people have gone to the asylum for less likely dreams than that! When the state finally woke up, it tried to compensate for its hostile blindness to his genius by assigning to him a series of historical paintings in the Pantheon, but his day was nearly over. Hemorrhages had sapped his strength, and on January 20, 1875, he expired. No wonder he confessed to his friends that had it not been for the small group that believed in him, he would have lost faith in himself (Mrs. Pattison, *Britannica*). This authority says that he possessed an extraordinary memory, and could reproduce on canvas, long after observing them, slight gesticulations or expressions. We know that the most glorious statues of ancient Greece were not carved from models, but from countless observations at the games. His body was laid by that of his friend Rousseau. Millet's tomb is near the church whose spire is seen in his "L'Angélus." He threw into this masterpiece the artistry of his soul, steeped in the comforts of the Catholic faith. He had worked upon it "until," as he said, he "could hear the bells ringing." When the picture appeared, he was invited everywhere to dine, and honored with the white cross of the Legion of Honor. It was from this spire that the Angélus tolled, when as in the painting the peasants stop their work to listen or pray. The worker has let fall the forked spade with which he has dug up the potatoes for the woman to lay in the basket preparatory to placing them on the barrow. "The American Hunt, who studied at Barbizon, tells how he . . . . more than once listened spellbound while Millet with impressive simplicity read aloud to his children from the Bible."

As generally, the woman in the scene is the more devout of the two. Someone has said that if either father or mother is to have religion for both, let it be the woman, for in her hands is the training of the children. She is the bridge between the generations. The Alaskan totem pole's animal emblems place the woman's at the top. This picture is the artist's

greatest painting because it is his crowning religious work. The mechanist cannot upset the fact that "man is incurably religious." Not only is the Bible the best seller; but, next to fiction, which abounds in quotations from its pages, and to juvenile books, the presses are issuing in largest number religious works. The "MRA" (moral reawakening) of our own day has special significance, like the launching of a new ark on the flood of drunkenness, filth, and war-talk that instead of engulfing civilization will bury itself under renovated soil. The greatest products of art are religious—in the fields of architecture, music, painting, sculpture, and the drama. The Renaissance was a normal phenomenon.

"L'Angélus" ties the hardships of earth to the music of heaven, as they were bound together in the painter's mind. The picture is in that sense an autobiography. The reverberation of the bell is a living symbol; its tones grow dim with distance. The number of artists is small who, like Millet, have pictured men and women in the act of prayer. Our own first great president's kneeling to pray at Valley Forge is perhaps the best remembered and most influential act of his noble life.

THE UNFAILING LIGHT[1]

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"The light is still shining in the darkness, for the darkness has never put it out."—John 1:5 (American)

A FIVE-YEAR-OLD lad watched an approaching storm and exclaimed, "See! The sky is falling down." The writer of our text was in a storm. His eye swept the long past, glanced the contemporary scene, faced the future utterly unafraid; he lifted his torch; "The light is still shining in the darkness, for the darkness has never put it out."

It was a great word for a dark hour. That was a hard pagan world to which came our holy faith. Cæsar worship was there. The might and power of Rome were everywhere. Her legions marched to and fro across the world, undisputed in their sway. True, the zealous Hebrews, with their long and sturdy traditions, made for a flare-up now and then, but were soon ground under the heel of Roman might. Not long since the Galilean prophet had awakened new hopes and the zealots were ready to follow Him. Indeed, they offered to make him king, but he would have none of it. And, anyhow, he had come to an inglorious death and his friends and followers were scattered.

I. A BLACKOUT WORLD

Dr. Charles Gilkey tells us that after twenty-two days of blackout experience in London and other cities of the British Isles last summer, the blazing lights of New York City seemed the most significant thing. He had felt the sheer power and pall of utter darkness in which people feel their way about the streets, while women folk busied themselves with sewing heavy cloth coverings for every window. Men go about the streets smoking in self-defense, thus making their fellow-travelers aware of their whereabouts. So impressed are our friends caught in this darkness that they breathe an instinctive prayer, "God grant that our street lights and neon signs may never go out."

Twenty-six years ago, Lord Grey remarked, as the World War was declared, looking out over the streets of London as daylight came and the lights were being turned off: "The lamps are going out all over Europe and we shall not see them again in our lifetime." Indeed, our generation

[1] Convention sermon preached before the Northern Baptist Convention, Atlantic City, N. J., May 26, 1940.

seems to be characterized by falling skies and lamps that are going out. The foolish virgins whose drowsiness at the midnight hour could not easily be overcome, cried out in plaintive and pathetic tones as though to picture our day: "Our lamps are gone out!"

II. Lights Are Going Out

Our false optimisms of a generation ago are now sufficiently dispelled and disillusionment has bitten into us with such painful realism that we now know "men love darkness rather than light." There is a vivid portrayal of our life in Kipling's *Second Jungle Book* in the chapter entitled, "Letting in the Jungle." It is ominous, dark, and foreboding. He paints the picture of an Indian village which the wild animals of the jungle had plotted to destroy. The elephants, lions, and wild boars invaded the settlement, destroying crops and buildings, while the people fled before them. Where once were living souls going about the normal interests of life, there now was silence save as broken by wild animals that had taken possession. Dangers engulf us when the lights go out.

Indeed, it may almost be said that the whole Bible is a long story told in many forms, how God's garden of light is forever struggling against the jungle darkness of sin and shame. "An enemy hath been here and done this!" cries the gardener when he finds the tares in the wheat.

See a band of slave peoples, serving their masters while their own lives were cramped, cabined, and confined, until one day one of their own number, who had dwelt long with his dreams and in desert silence, heard the voice of gentle stillness and came forward to say four words: "Let my people go!"

Stand with the prophets of the eighth century before Christ. They were realists of the first rank. They had long, long thoughts and brooded deeply over the enemies of the race. They knew their own beloved, little land, bordered by the sea, had been the battle grounds for avaricious leaders of armies who went out in marauding invasions against helpless peoples whether they had any quarrel with them or no. Seeing this monster forever poised to fall upon his prey, the prophets dreamed a dream which will not die. "They shall beat their swords into plowshares," said they, "and their spears into pruninghooks." Darkness everywhere they saw, but dauntless faith saw a ray of light penetrating it, forecasting a day—some far-off day in the purposes of God—when men shall make war no more.

Or the psalmist who knew well that life is a running battle between darkness and light, sings, "I call to remembrance my song in the night." Darkness was engulfing me, but God put a song into my heart and light

came to me. 'Tis the half-blind Matheson, doomed to go in darkness all his days, who sings for all the "pilgrims of the night," "O love that wilt not let me go." The prison walls cast dark shadows over Paul and Silas, but in the darkest hours of midnight they pray and sing to their God.

Helen Keller wrote to Dr. Francis Stifler recently, saying: "The Bible stands up there now in a case beside the big window where the sun comes flooding in when it shines; so I shall have both the beams warm on my head, and, so to speak, the Word—the Light of men—clasped in my hand. These days my soul is almost stretched apart with sorrow on account of the deaf-blindness which afflicts such a large part of mankind." Indeed, lights are going out!

III. The Engulfing Darkness

Let us face the darkness enveloping our modern habitations which our spiritual ancestors have achieved through tears and blood. Or as our Publication Society has put it in current materials: "Somber Shadows," indeed!

1. *The Darkness of Disillusionment*

Yesterday we thought we were going "willy-nilly" but we had not arrived. Progress was our watchword, but what kind of progress was this? Democracy was to be universal, but we got dictators. "The evangelization of the world in this generation" was heard on every college campus in America thirty years ago, while today the great bodies of the Christian church close up mission stations in needy areas and the jungles creep in again. 'Tis a long war in which we are enlisted. The forces of evil are vigorous and refuse to be routed without resistance.

The sheer, stark, brutal fact of sin in the life of man is more evident today than ever before in our lifetime. Sin makes for underprivilege for the masses; it takes food and clothing from little children; it puts fear and heartbreak into noble parents; it sets race against race; it pits nation against nation, teaching the diabolical philosophy of superior peoples; it corners trade and establishes blockades against helpless peoples.

2. *The Darkness of Our Thing-Centered Civilization*

Such an order of life does violence to what Jesus thought most worthful. He put God and human personality at the center, exactly the opposite of our thing-centered civilization. Georgia Harkness has reminded us that "our economic system, centered in the amassing of profits for private gain, thwarts spiritual values by producing exploitation and

arrogance on one side of the chasm, bitterness and dull misery on the other." Again John C. Bennett gives a solemn reminder to every churchman, saying that "our present economic order grew up when the Church was asleep." Still another remarks that "the economic and political orders became lost provinces as far as the Church was concerned in the centuries between the Protestant Reformation and the very recent past." Something is wrong with our civilization when in the year of apparent prosperity, 1929, one-tenth of 1 per cent of the population of the United States had an income equal to that of 41 per cent of the population. When things are in the saddle like that one wonders as to the tomorrows of vast millions of children whom Jesus "put in the midst." Out of the tangle of things our hearts cry:

> O young and fearless Prophet, we need thy presence here,
> Amid our pride and glory to see thy face appear;
> Once more to hear thy challenge above our noisy day,
> Again to lead us forward along God's holy way.
>
> —S. Ralph Harlow.

3. *The Darkness of the Forces of Evil*

We have talked humorously about "Jumboism" and the worship of bigness. But it is terribly dangerous. We have bigness in education, social organization, and welfare; bigness in business, in education, social organized religion. Today exaggerated nationalism makes every small nation on the earth to stand in imminent danger of invasion if not even extinction. The totalitarian state leaves no place for the free spirit of man, and challenges the essential principles espoused by the Anabaptists of Europe and the Baptists of America. Exaggerated nationalism, reinforced by fanatical emphasis upon race, constitutes a terribly dark jungle resisting the light of day.

John C. Bennett paints a vivid picture of our present darkness, saying, "Not only must the church as an institution go underground in this modern type of dictatorship but the individual Christian also must expect to lose his freedom. His children will be molded by the state. Christian family life will be broken up by the fact that children, indoctrinated by the state, will wittingly or unwittingly become informers against their parents. Modern secularism has destroyed the theocratic basis of human freedom. Modern technology has made the tyranny so efficient that there is in it no place for that unintended freedom that has often made tyrannies endurable in the past. Modern dictatorship has contrived to make many of its victims inwardly acquiescent if not happy in their slavery."

O America, British Empire, Germany, Russia, and all others who exult in bigness and greatness, who boast of might! Beware lest it lead you and others down to death! What matters bigness while millions cry for bread, go tattered in rags while the gates of opportunity are closed against the hopes and dreams of the most significant army in the world —youth?

'Tis a dark picture! We would have it otherwise. We shrink from this as from a plague. But we would be realists. We would live in no fool's paradise. And the plain truth is, ours today is a very dark world. Our boasted modern civilization has been invaded by enemy forces from the jungle of sin. Near Estes Park, Colorado, there is a giant tree, dead now after it had resisted all the storms of the mountains for five hundred years. The cause? A tiny beetle which got under the bark and sealed its doom. This hour is dark because "we have sinned and come short of the glory of God."

> All we, like sheep, have gone astray;
> We have turned everyone to his own way.
>
> God be merciful to us—sinners.
>
> We have been guilty of selfishness and strife when we should have learned to build in brotherhood.
> We have been content that we ourselves should prosper though many might be poor,
> That a few should feast while multitudes were famishing both in body and in soul. (From a Litany of Penitence.)

IV. The Unfailing Light

Thank God our text is yet true, and upon that we bank our lives and our efforts. "The light is still shining in the darkness, for the darkness has never put it out." And we make bold to say, it never will. Wherein rests this faith? On what grounds? May we still be Christian? Yes! Why?

1. *The Historical Reality*

What of Abraham's faith concerning a great company of the faithful when slavery had overtaken them in the land of the Pharaohs? What of Solomon's temple and all the holy associations twenty-five hundred years ago when dejected captives sat by the riverside in a strange land, while their throats choked with emotion too great for songs, and harps were mute? What of the Hebrews and early Christians of the first century when Rome captured and sacked Jerusalem and persecution drove the church underground? What of the Dark Ages in Europe when it

seemed that for centuries all the lights had gone out? My friends, this is a time to review history. The Philistines are temporary inhabitants and not permanent. "Blessed are the meek . . . ." "Blessed are the peacemakers . . . ." "The Egyptians are men and not gods; and their horses are flesh and not spirit." "The darkness has never put it out."

2. *The Light of Religion*

The Light of Religion is yet with us, enabling us "to see life steadily and see it whole." It does that for us as nothing else can. The fable of the blind men reporting on their several appraisals of the elephant is much like our constricted philosophies for a life too big and complicated for us. Clement of Alexandria in the second century described how the Christians of his day interpreted life in terms of religion: "Holding festival, then, in our whole life, persuaded that God is altogether on every side present, we cultivate our fields, praising; we sail the sea, hymning; in all the rest of our conversation we conduct ourselves according to rule."

Georgia Harkness gives us a vivid reminder. "Religion," says she, "paradoxically does two things at once: it lifts one out of himself, and it reinforces one in himself." Long before, Paul had stated it, "I can do all things through Christ who strengtheneth me." "In him all things consist." In periods of shallow optimism we feel we can go on without religion, but in moments of serious realism it comes up to our doors. "The way it looks to me, you can't do a whole lot for people when they get so far down that they are practically out. If I've learned anything on this job, I guess it is the fact that people, and young people particularly, need the churches. I guess you wouldn't call me overreligious, but I have just about decided nothing can be done for a person unless he clings to a church." So says Municipal Judge Phillip E. Gilliam, of Denver. And Dean Willard L. Sperry of Harvard Divinity School writes of this, "In obedience to some deep, unreasoning prompting, men seek churches when life is most real."

In the dark days of the depression a certain man remarked that his faith had gone. Then referring to a friend, he remarked, "I'd give anything to have a faith in God like that." His wise pastor reminded him of the painstaking practice of the presence of God on the part of the other man's whole family, remarking, "That is what they give to come upon their understanding and conception of God." Joy Homer tells of a village through which the Chinese fled. Finding in it such vital Christian living, the refugees put a plaque over the village gateway: "Our deep gratitude to the families of the place who, through the thing inside of them called Christianity, have done more to nurse our sick and our

wounded and to help our troubled people than any group we know." "The darkness has never put it out."

3. *Again This Is God's World*

How revealing this light! He has not yet abdicated. He has often had to wait. He has never been in a hurry. He has lived through many a storm. Often He "makes the wrath of man to praise Him." When men have all but despaired, some prophet has reminded them, "standeth God within the shadow, keeping watch above his own."

"Who then made all this?" is a question at life's gateway. The psalmist in the desert stillness brooded long and concluded that "the heavens declare the glory of the Lord and the firmament showeth his handiwork." 'Tis God, not man, who creates the cosmic order in which our existence is possible. He gave it orderliness with precision. It is not thinkable that disorder, the slovenly earthly housekeeping of our morally unkempt human family made in his image, and fratricidal strife which often breaks into destructive war, are in keeping with the will and purposes of the God and Father of Jesus Christ.

Love must have been in his heart to provide these rich, almost inexhaustible natural resources. What tragedy and heartbreak must be his as he sees his creatures fight over them like dogs over a bone! Surely, he must have meant them for such common blessing among men as to give brotherhood, creating a world family.

Moreover, we are made aware that this universe in which we live is a moral order, held by certain moral laws, and guided on to some great moral and spiritual end. In the long run this is a good world for good men and a bad world for bad men. Dictators who crush the free spirit of man, strut out their little day, and sooner or later are hurried into oblivion. Exploiters of the earth once had more freedom than today. Their deeds catch up with them sooner in the modern tempo. Increasingly moral indignation burns against them. So-called benefactors of yesterday are seen in the white light of having been exploiters of the resources a good God must have meant for the benefit of all his creatures. Imperialism is increasingly under the shadow because we know more of God. It will be difficult business tomorrow. "No man is good enough to keep another in slavery," said Lincoln. Tomorrow it will likely be accepted in social, racial, economic, national, and international life.

History shouts from the housetops: "No society that countenances greed, injustice, violence, and cruelty can permanently endure." Dr. Ernest F. Tittle reminds us: "It looks as if God were saying to our generation, you had better mend your ways; you had better build a

co-operative society in which as individuals and as nations you can work together for the common good of all." "The darkness has never put it out." "Come now, and let us reason together."

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the city of our God!

—Frank Mason North.

4. *Human Lives Are the Objects of God's Concern*

What illumination! The judgment of our civilization is in this: "How do you treat man?" "How much then is a man better than a sheep?" How much better than armies and navies and flying armadas? How much better than skyscrapers, mass-production assembly plants and weaving looms? They must all be for him, never against him.

He is made "in the image of God." He is endowed with strange contradictions. "O, wretched man that I am," exclaimed St. Paul. We are the "house divided against itself." Man is capable of most terrible cruelties and some of his deeds make us blush to think of him as one of our kind. At the same time he is capable of aspirations that reach up to God, responsibilities that take the world of men upon his heart, and dedication to high endeavors capturing our admiration.

Once he is captured by the spirit and will of God, his powers for good seem almost unlimited. He rises to full stature in a Paul, Luther, Wesley, Livingstone, Carey, Judson, Kagawa, and Schweitzer. What wonder we turn to the high texts: "God so loved the world that he gave his only Son," and "God was in Christ reconciling the world unto himself." "Beloved, now are we the sons of God and it doth not yet appear what we shall be. But we know that when he is made manifest, we shall be like him, for we shall see him as he is." "When Moses was grown up . . . . he went out unto his brethren, and looked on their burdens." "The darkness has never put it out." Hear the words of John Haynes Holmes:

I hear my people crying in cot and mine and slum;
No field or mart is silent, no city street is dumb.
I see my people falling in darkness and despair;
Whom shall I send to shatter the fetters which they bear?

We heed, O Lord, thy summons, and answer: Here are we!
Send us upon thine errand. Let us thy servants be.
Our strength is dust and ashes, our years a passing hour;
But thou canst use our weakness to magnify thy power.

5. *Jesus Christ Is the Light of the World*

The ground of our faith in the last analysis is that *Jesus Christ is the Light of the World,* radiant and unfailing. He walked through the hot furnace of temptation, heated three times, emerging with a glowing sense of mission:

I have come to throw fire on the earth.
Would it were kindled already!
I have a baptism to undergo.
How I am distressed till it is all over! (Moffatt)

He who "knew what was in man," qualifying him to be critical and firm, was so kind and tender that "the common people heard him gladly." What they felt about him has been vindicated by his followers of the centuries. One says: "Jesus Christ whose kingdom shall have no end." The Te Deum sings: "Thou didst open the kingdom of heaven to all believers." The Scripture has it: "Jesus Christ is the same yesterday, and today, and forever." Long centuries later a Livingstone traveling thirty thousand miles through dark Africa sings as he goes:

"Jesus, the very thought of thee,
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest."

Most appropriate was it that they sang this hymn when his wornout body was laid to rest in Westminster. His "light is still shining in the darkness."

Jesus Christ is our contemporary. He is more alive and up-to-date, and has more to say than any teacher in our world today. He is at once timely and timeless. His words are living, throbbing, life-giving, shot through with eternal purposes. Indeed, contemporary supreme! "He that findeth his life shall lose it." "Whoever would be great must serve." What words to write over an acquisitive society! He gives us the clews here and now. "Blessed are the peacemakers," and our vast world needs it today as no previous generation! "He is the same yesterday and today." "He went to him and bound up his wounds" and behold the Good Samaritan becomes the symbol of charity and social amelioration forever! "Thou shalt love the Lord thy God . . . . and thy neighbor as

thyself," and we have the aspirations that reach to the highest, and the motivations giving outreach to the last person wherever man is found.

One who learned in His school asked: "Who is hurt and I am not hurt?" "While there is a lower class, I am in it; while there is a soul in prison, I am not free." So spoke Eugene V. Debs who "had taken it upon himself."

I knew that Christ had given me birth,
To brother all the souls of earth.

The soul of Jesus is restless today;

Christ is tramping through the spirit-world,
Compassion in his heart for the fainting millions;

He trudges through China, through Japan,
Through Russia, through Finland, through Poland,
Through Austria, through Bohemia and Slovakia,
Through Germany, Italy, Ethiopia, Spain,
Through England and France,
Through the Scandinavian peoples, through Holland and Belgium;
He trudges from one end to the other of America;
Patiently he pleads with the Church,
Tenderly he woos her.

The wounds of his body are bleeding afresh
For the sorrows of his shepherdless people.

The soul of Jesus is restless today,
But eternally undismayed.

—Cyrus B. Mitchell.

Jesus Christ is relevant. He must never be treated otherwise. The Church in Russia tried that and behold the godless state! Nothing is more alarming than that the Master whom the common people heard with gladness, is too often represented by a church from which they have gone. A great ecclesiastic is reported to have remarked that "the tragedy of this generation is that the Church has lost the workingman."

How vividly it is stated by Kenneth W. Porter in biting sarcasm:

The vestments in our church, they say,
Are rich with dyes and stiff with gold;
A thousand miners' kids today
Hide in their shanties from the cold.

The chalice—gift of loving pride—
The gems blaze as you lift it up;
A thousand babies, solemn eyed,
Clink spoons within an empty cup.

We are talking about a revival. God speed that awakening! But no revival will be worth the effort today that is not relevant to all of life.

These are great questions that refuse to go unanswered:

Shall we use the methods of good will or force? Shall we confine the privileges of our society to a few or make them available to all? Shall we assume that men are capable of using responsibility and privilege well, or shall we hold them in bondage, fearing what they will do with freedom? Shall we be content to enjoy the blessings of material comfort, mental culture or spiritual emancipation while they are denied to others? Is our religion related to the fact that millions of our American citizens live in habitations not befitting animal life? "Is it nothing to you" who bear the name of the kindly Jesus that share croppers in our good land have no abiding place while their pinched children are starved in body, mind, and spirit? "Is it nothing to you" that freedom of conscience and religion, for which our adventurous ancestors gave their full devotion, is being denied across the earth today?

God speed the day of a revival of vital religion which will go to the very roots of all the life of all the people, cleansing our souls, awakening our insights, purging our motives, and dedicating our abilities to the high ends of the common weal of the common man. Then will men say, "what shall we do?"

It was said of that rugged soul, John the Baptist, "He was the lamp that burneth and shineth." The psalmist stated it, "They looked unto him and were radiant." Out from the word in Leviticus it comes, "Fire shall be kept burning upon the altar continually: it shall not go out." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Light of the world, illumine
This darkened earth of Thine,
Till everything that's human
Be filled with what's divine;
Till every tongue and nation,
From sin's dominion free,
Rise in the new creation
Which springs from love and Thee.

—John S. B. Monsell.

"The light is still shining in the darkness, for the darkness has never put it out."

BOOK REVIEWS

PHILOSOPHY IN THE POETRY OF EDWIN ARLINGTON ROBINSON. Estelle Kaplan. New York: Columbia University Press. 1940. Pp. 162. $2.25.

AT THE age of 46, Edwin Arlington Robinson wrote, "I formed the habit when I was a small child when I used to rock myself in a chair many sizes too large for me and wonder why the deuce I should have ever been born." That was both the urge to explain his existence and the impulse to express his philosophy in poetry. When he was only 23 he wrote, "I am beginning to feel a little guilty for not having done more for myself in life; but then there is no use in regretting what is past." A year later he added, "If I make a failure of it (writing), and the chances are about ten to one that I shall, my life will be a disappointment and a failure."

Robinson's resignation led to fatalism, ironically accepted; failure was the result of external circumstances. He was led to accept the pessimism of the world, but he glories in the ability to fight against it. Complete victory was not essential to his happiness, but his happiness depended upon the courage to fight. In this there was for him even spirituality and a form of religious living. It is well to note, however, that Robinson himself disavows his philosophy as that of fatalism or pessimism in a letter to Hermann Hagedorm. (Quoted p. 63.) It was rather the mingling of faith and skepticism, with a sense of humor and comedy, producing a thoroughly idealistic loyalty to truth. In the letter mentioned above, he writes, "If a reader doesn't get from my books an impression that life is very much worth while, even though it may not seem always to be profitable or desirable, I can only say that he doesn't see what I am driving at."

Robinson's four major themes roughly correspond with the four periods of his writings. First is the Tragedy of Life in terms of light and darkness, peace and fear, failure and destiny. The second is the Tragedy of Duty and its conflict with Love. The third is the Tragedy of Marriage and the fourth is the Tragedy of Power.

A modern poet who majors in such themes will not be easy to read and cannot be treated as either a poet or a philosopher alone. Estelle Kaplan's title is wisely chosen. She provides a minute, but not boring analysis of the poems that make her book a volume for the student of poetry and the student of philosophy alike.

ROBERT E. KEIGHTON.

RELIGION YESTERDAY AND TODAY. Henry Sloane Coffin. Nashville: Cokesbury Press. 1940. Pp. 183. $1.75.

IN FIVE areas of thought and action Christianity (or as Dr. Coffin restricts it, "A section of American Protestant Christianity") has found significant changes with the passing of the last few generations. These fields are Evolutionary Science, the Divine Immanence, Biblical Criticism, Religious Experience, and the Social Conscience.

Religion Yesterday and Today summons the writers and speakers of Yesterday to repeat their pronouncements and to have their statements compared with the

expressions of Religion Today. Dr. Coffin has not written in terms of general summary, but in quotation cited by chapter and page.

In his concluding chapter, "The Church," a sixth position is analyzed; as the agency expressing the five attitudes "The Church" becomes more than a mere sixth attitude; it emerges as the summary of the Christian position "yesterday and today." Perhaps this chapter ought to be read first and again at the conclusion of the book.

The jacket states, "Each chapter begins as a study in spiritual contrasts, and ends as a constructive and helpful expression of conviction that is at once keenly intelligent and profoundly Christian."

That is exactly what the author does. The reader discovers that the "conviction" clearly indicates that the pendulum of Christianity is well on its way back from the recent extremes of "liberalism."

If one rightly reads history, written as Dr. Coffin writes it, comparisons are no longer malapropian.

ROBERT E. KEIGHTON.

THE FAITH BY WHICH THE CHURCH LIVES. Georgia Harkness. New York: The Abingdon Press. 1940. Pp. 161. $1.50.

DR. GEORGIA HARKNESS is the first woman to appear at De Pauw University as lecturer on the Mendenhall Foundation. She here gives a positive faith by which the Church lives today, taking her title from Section One of the Madras Conference on "The World Mission of the Church."

The first lecture summarizes the Conferences at Oxford, Madras, Amsterdam, and Geneva. The second lecture discusses the five "authorities" in the history of the Church, with an indication of the post-liberal position of today. "Jesus IS Lord" affirms the third lecture in terms of evangelical liberalism and leads to the fourth chapter on the Church in a Democracy, its position and its future. The last lecture characterizes God as Creator, Judge and Redeemer—all three necessary to his nature and reality.

As always, the work of Dr. Harkness is intensely practical and in the modern mode, accepting present-day conditions and the form within which eternal truth lives and grows through expression. She knows there never is an ideal situation. Thus, "the spirit of Jesus" may be an empty phrase unless that spirit be given a life within which to live and act today. "The judgments of Christian faith, when it is virile are always paradoxical" (p. 147).

Let no reader miss the concluding "Credo" of pages 158-161!

ROBERT E. KEIGHTON.

THE SPIRITUAL ASPECTS OF THE NEW POETRY. Amos N. Wilder. New York: Harper and Brothers. 1940. Pp. xxiv, 262. $2.50.

SO STIMULATING a book as this and so intelligent an author demand more consideration than a mere statement of these truths. Dr. Wilder has put every student of modern poetry in his debt and every alert minister neglects this book at his own peril.

New poetry evidences a changed experience and sensibility, calling for new arts. Some results are temporary and regrettable, others are auspicious and permanent. The conditions and factors underlying these transformations are the products

of the maturing fruits of the secularistic philosophy of life. Our age has largely lost the true sense of community, tradition, and responsibility. These are the negative aspects of the change.

Accompanying them, however, has been the positive persistence of the resistant forces of the church and the secular world itself. Our contemporaries may have rejected the Jewish-Christian tradition and resorted to some modern form of paganism or primitivism because they are without roots in the community, the family, and the self. If the individual does achieve a sufficient stability of personality and yet is alienated from orthodox religion, his religious quest frequently takes the form of social revolution. In so doing he fails to see and to accept his resultant comradeship with the alert growing edge of the church and synagogue. He misses the resources available in purified religion.

This modern artist will, therefore, have to reject old forms and molds of expression. His best medium of creative expression will be within the mode of Puritan-Protestant tradition, with its revived and purified position, that of the paradoxical liberty of the individual—paradoxical, because it is linked with responsibility.

The three interests of this volume are (1) finding what light the new poetry throws upon the religious and ethical attitudes of men today, especially those not identified with the older traditions; (2) what light is thrown on contemporary culture by these findings; (3) an evaluation of the outlook of these poets and those for whom they speak.

Chapter Four, "The Problem of Religious Poetry in America," is one of the finest essays on the subject that has been written. If you feel that you cannot read the whole book, read at least this chapter; but if you do read it and then feel that you can neglect the rest of the book, forget the whole matter—you simply have a blind spot!

Without reservation this is a document on modern poetry and the spiritual life of our age. No one having read and studied it can ever again think of the "new poetry" as miasmic or gertrudesteinesque! Remember "the plain reader's approach to poetry is adequate only for poems as weak as the critical effort that he is ready to apply to them" and "if we would change (any) world view we must understand it."

Robert E. Keighton.

Elkanah and Mary Walker. Pioneers among the Spokane Indians. Clifford Merrill Drury. Caldwell, Idaho: Caxton Press. 1940. Pp. 283. $2.00.

This is a book which reads easier than fiction, even a love story. Its human interest is sustained throughout by the author who in this book completes a trilogy of the Oregon Mission of the American Board. The first volume concerned the successful missionary activities of Henry Harmon Spalding at Lapwai. The second chronicled the establishment and tragic termination of Dr. Marcus Whitman's mission at Waiilatpu. This last volume, although perhaps treating a lesser station in the mission, is nevertheless a most human and revealing story. The author has used the diary of Mrs. Mary Walker which is one of the most complete documents of frontier life to come out of the West. The book gives an excellent picture of pioneer and mission life in Old Oregon. The author, in making free use of letters and journals, has certainly caught the spirit of the time of which he writes.

Allan R. Moore.

FREEDOM OF THOUGHT IN THE OLD SOUTH. Clement Eaton. Durham, N. C.: Duke University Press. 1940. Pp. xix, 343. $3.00.

THIS study in the culture history of the South between 1790 and 1860, in which freedom of thought and speech is the theme, won for its author, who is a native of North Carolina and a graduate of the University of North Carolina, the centennial prize offered by Duke University Press for a scholarly manuscript in the field of social, literary, or artistic history of the United States. The competition was held in connection with Duke University's centennial celebration in 1938-1939.

In considering the social and intellectual revolution which took place in the South between the time of Thomas Jefferson, when liberal ideas were in ascendency, and the era of Calhoun, when a profound conservatism prevailed, the author shows that freedom of thought became primarily a struggle of the liberal elements against stern popular disapproval. Various chapters deal with the literature of the Old South dominated by romanticism, the fear of servile insurrection, the influence of Calhoun on political theory, freedom of the press and academic freedom, the fate of the reform movements, and the decline of skepticism in face of orthodox religion. The book shows careful study and wide reading. Offered as a case history in the record of human liberty and intolerance, it is timely in view of recent world events.

While such a subject is almost unlimited and necessarily detailed, it is unfortunate that the author has not made more use of the pronouncements of the churches and religious groups in the South. Nevertheless he has given us a book of interest to students of church history.

ALLAN R. MOORE.

THE BOOK OF REVELATION. E. F. Scott. New York: Charles Scribner's Sons. 1940. Pp. 191. $2.00.

A RELIGIOUS BOOK CLUB selection, this latest volume of Biblical interpretation from the prolific pen of Prof. Scott is of strategic significance, for in this time of Armageddon, John's Revelation needs to be saved from both its friends and its enemies. As Dr. Scott remarks: "More than any other writing in the Bible, it has attracted the fanatical and the curious-minded, and the church has been too willing to abandon it to them as their natural prey." This is not a commentary. Rather it is an appreciative introduction to the study of the book. The background is sketched and the development of this apocalyptic drama is outlined and its permanent Christian values are indicated. That there are such values Dr. Scott is convinced and his sane evaluation will be convincing to many others. To counteract fanaticism the use of this book as a resource for a series of sermons is heartily commended.

GORDON POTEAT.

NON-VIOLENCE IN AN AGGRESSIVE WORLD. A. J. Muste. New York: Harper & Bros. 1940. Pp. 211. $2.00.

THE Director of the New York City Labor Temple resigned his church in the first World War period because of his convictions about war which were not shared by his congregation. For some years he was a leader in the left wing labor movement where for a time his pacifism was in abeyance. But his experience with the effects of violence in social struggles led him back to his original Christian pacifism which is expounded in this important book. "It would be treason not to insist now that if we seek to gain the world of freedom and justice and brotherhood by methods

of repression, espionage, dictatorship, and war," declares Dr. Muste, "we shall have the repression, espionage, dictatorship, and war we practice and not the fair ends we sought." The irony of this statement is that it is apt to be declared treason before long to make such a statement. Though a book of this sort may be dismissed by many with a derogatory label, Christians at least should be prepared to face soberly the exposition of the Christian way which this author presents with a fine combination of modesty and conviction. Can his declaration be substantiated that "it is the problem of violence both in international and in internal social struggles which challenges the church today. . . . . If the church or churches fail in this 'unexpected historical moment' to lead the world to the renunciation of the way of violence, to the vision of the Cross, how shall they survive except in the Remnant which will not be 'disobedient to the heavenly vision'?" Will the churches follow the crowd or will they lead men in the new Via Dolorosa to the realization that a truly divine-human society cannot be achieved except through the Way of the Cross? One does not need to agree with all of the arguments in this book, but is any other spirit than that which is manifested in the writing the spirit of Christ?

GORDON POTEAT.

MAN'S SEARCH FOR HIMSELF. Edwin Ewart Aubrey. Nashville, Tenn.: Cokesbury Press. 1940. Pp. 222. $1.75.

"A SERIES of excursions in search of the meaning of man to himself" is the author's way of describing his work. The book relates those excursions, which by the way, are no picnics. Written by a professor, perhaps kindred professors will benefit most from its study. One writer commenting upon this latest effort of Aubrey's speaks of it as "containing the rich maturing of many of his most constructive ideas." It is not a book for the general public, although its message is one that vitally concerns the common man and bears upon such timely problems as "The why of democracy," "Is it sweet and proper to die for one's country?" Distinctly Christian in tenor, for the author calls his main theme "A Christian doctrine of man." But as a matter of fact almost all the Christian doctrines one can name are treated in this book. The discussion of the Holy Spirit as a bond of social life is rather unique. Seven conclusions sum up the searcher's findings, but it is to be feared that the eternal quest will still go on.

J. L. FOREMAN.

WHO ARE THESE AMERICANS? Paul B. Sears. New York: The Macmillan Company. 1939. Pp. 116. 60 cents.

THIS little book is packed full of information. But the reader is likely to raise the question, Why such a book? He will not find the answer until he has finished reading and begun to ponder over what he has read. All that the author provides in the way of material can be found in any good encyclopedia and year-book. But there's the rub. Who wades through such ponderous volumes? Hence the public is indebted to Paul B. Sears for his presentation of things that ought to be well known, for the knowledge of them would beneficially affect our living together as Americans of the United States. In a closing paragraph the author says: "It is the hardest kind of work to make sure that we know what we are talking about and doing." That this job may be the easier for us all, Paul B. Sears offers us his book.

Illustrated with small pen sketches by the author. Concise, short chapters. Light reading that fits admirably into its place as the fifth contribution of the "People's Library."

J. L. FOREMAN.

GOD'S CONTROL. Samuel L. Shoemaker. New York: Fleming H. Revell Company. 1939. Pp. 155. $1.50.

SAMUEL L. SHOEMAKER is well known as a leader of the Oxford Movement. It is not surprising, therefore, that a book should appear under his hand as an exposition of the principles of that religious group. *God's Control* may well be regarded as a term in summation of most of the Oxford Movement doctrine. Sixteen discourses comprise the contents of the book. They are alive with figures of speech right up to the minute, taken for the most part from military life; written in rapid-fire style with few, but pointed illustrations taken from the author's personal experience with inquirers or converts of the Oxford Movement.

God's Control is a good idea, but Samuel Shoemaker is not so sure it will be put across, although he feels that it should be. Fellow-preachers all, after a solution to the world's ills, will be interested in knowing how one of their number looks at the matter.

J. L. FOREMAN.

SAINTS IN ACTION. Dumas Malone. New York: The Abingdon Press. 1939. Pp. 183. $2.00.

A SERIES of lectures delivered to popular audiences at Drew University in March, 1939. The book is one of a series of volumes of Drew Lectureship in Biography. The reader is due for some surprises as he dips into the pages for he is likely to find saints where he least expected to and to find them all over the place in the history of America, chiefly within the nineteenth century. The title "saint" is not hard and fast; for example, reformers are called "crusaders," and educators, "evangelists." In fact in all six chapters the word "saints" appears in title form in but two; one where the author would not dare say less, "Some Women Saints," and one where it is daring indeed to apply the term, "*Secular* Saints of Learning." Dumas Malone does not consider himself a competent judge of sainthood, and so he calls to his aid again and again in his appraisals the good old stand-by William James and his *Varieties of Religious Experience*. Strangely enough there is no canonization for the latter.

The service rendered by this volume is at least twofold. The brief biographical material of some of the not-too-well-known saints will be a boon to speakers of various types. To call attention to "saints" in what looks for all the world just now a Satanic era is a helpful reminder that evil does not hold sway forever.

J. L. FOREMAN.

CHRISTIANITY GOES TO PRESS. Edgar J. Goodspeed. New York: The Macmillan Company. 1940. Pp. 115. $1.50.

AS LITERATURE came before writing, so publishing came before printing. The James W. Richard Lectures at the University of Virginia in October, 1939, present the New Testament in the light of this principle.

Christianity, born out of the Hebrew culture, would not naturally have written books and would not normally have produced the New Testament. But it moved out of the Hebrew into the Greek world—and so took to writing. As Dr. Goodspeed tells the story it is briefly as follows:

Christianity early found expression in private letters on matters of religious responsibility and experiences. Early Christian preaching formed the first Christian books. The historical interest of Greek Christians awoke and produced a two-volume work. The awakened Christian interest in the techniques of publication sought out, collected, and published Paul's letters in another two-volume edition, with an introductory epistle written by the collector and editor of the group. This led to other collections, both in the style of Paul and independent of his style. Thus, in the indicated order we have (*a*) Paul's letters, (*b*) Mark and Matthew, (*c*) Luke–Acts, (*d*) Paul's Letters introduced by "Ephesians" and much of the remaining parts of the New Testament.

Christianity Goes to Press is this engaging thesis told with compelling interest. The author says that he has sought to call attention to this "publication" side of the New Testament and he has fulfilled his purpose in a most satisfactory manner. Moreover, he makes it a real question whether New Testament criticism or literary history will have the final word to say about the correctness of his position.

ROBERT E. KEIGHTON.

THE FORGOTTEN GOSPEL. Cephas Guillet. Dobbs Ferry, N. Y.: The Clermont Press. 1940. Pp. 395. $2.50.

THIS book arrests attention. The very title does so. It is written by a layman, a psychologist, not by a Biblical scholar, historian, or theologian. Perhaps that makes it all the more valuable to the average reader. We might ask for more exact scholarship in the treatment of certain texts in the New Testament. But the worth of the book lies not in its textual or historical criticism, of which it makes no pretense, but in the fact that it is the reaction of a highly trained man, a professor of psychology and religion, to the Christian theology and gospel as they (it) have been preached in our western churches.

The author finds in the teaching of Jesus the simple gospel, the good news of God's love and fatherly forgiveness upon man's repentance and a life conforming with that repentance. When men asked Jesus what was necessary for salvation he told them to love God with all their being and their neighbors as themselves. Nor could men love God without loving their fellow-men. That love, as all love, is creative, constructive, genuinely helpful, heroic, adventuresome.

Doctor Guillet believes that men found this gospel too simple and good to be true. They had created God in their own image, as we all have done, and so thought of him as requiring punishment for sin. When, therefore, after the death of Jesus the disciples bade men have faith in this teaching of Jesus it became misinterpreted in accord with Greek thought, into faith in his death as vicarious suffering to fulfill the demands of God's justice.

Thus Christianity has become negative rather than affirmative, quiescent rather than dynamic, a body of faith rather than a positive and active force for humanity's welfare.

R. E. E. HARKNESS.

The Fight for the Panama Route. Dwight C. Miner. New York: Columbia University Press. 1940. Pp. 469. $4.00.

The Panama Canal as one of the most valuable and unquestioned possessions of the United States is taken for granted today. Not only is it an indispensable highway in her avenue of trade, it is also an essential weapon in her armament of defense. The nation's security rests finally upon her free and full control of this short link between the oceans.

The long history of the effort to obtain the right of construction and the bitter political controversy which accompanied and followed it are now forgotten. Yet in the first decade of this century, and to some extent later, no proposal gave greater concern to the nation than this and none so involved the question of honesty and honorableness.

From the days of Columbus, when a natural water-highway was believed to exist, to the time of its consummation in 1914, when "the first merchant vessel passed through the completed canal," not only the engineering project but also its political and economic significance challenged the genius of financiers and statesmen of Europe and America. The intrigues, revolutions, and treaties, which in the minds of some reflected upon the integrity of President Theodore Roosevelt, are faithfully interpreted from quoted documents.

Doctor Miner has given us a chapter in the "glorious" history of America's imperialism.

R. E. E. Harkness.

John Wyclif and the English Bible. Melvin M. Cammack, Acting Professor of Greek and New Testament Exegesis, Drew University. New York: The American Tract Society. Pp. xiv, 289. $1.75.

John Wyclif has been called "The Morning Star of the Reformation." It was not for him to lead that great movement when it was in full swing, but he did much to prepare England for its coming. Although he was English, his influence was not restricted to his native land but was felt on the continent, even in Italy. Both Huss and Luther openly acknowledged their debt to him.

One cannot fully understand the significance of Wyclif unless he is familiar with the world into which the reformer was born and spent his most eventful life. The church was intolerably corrupt. Its misguided powers were felt in temporal as well as religious affairs. The people resented this ecclesiastical tyranny but were afraid to protest against it. But there arose one in the person of Wyclif who dared to oppose the power of the church and voice their grievances against it.

This book by Mr. Cammack is concerned, not only with a clear and concise, yet comprehensive biography of Wyclif, but with the question of his relationship to the Bible bearing his name. Because of this, it is valuable to the casual reader as well as to the critical student of English Bible history. Its principal value, however, lies in the collection of original source material which it contains. This material consists of the portions of the Bible which Wyclif actually translated, and has been gathered from a wide variety of sources.

Homer L. Trickett.

Our Prodigal Son Culture. Hugh Stevenson Tigner. Chicago: Willett, Clark and Company. 1940. Pp. 162. $1.50.

This is a modern voice crying in the wilderness, "Prepare ye the way of the Lord!" The author avers that his work points toward a solution of the present serious

plight of the world by expounding the thesis "that the Hebrew-Christian religion contains truths which are not only still valid, but also indispensable for the preservation and advance of civilization; that modern culture made a fatal mistake in trying to cast these truths aside as the outworn garments of an immature age; and that our saving help lies in a rediscovery of this religion, a re-establishment of its spiritual authority, and a fresh conversion to its outlooks, insights, and values."

After contrasting the present powerlessness of Christianity with what it once achieved and lost, the writer describes the modern age as one of "exuberant optimism," which led men to "set up golden calves, go off after strange gods, and worship the work of their hands." Then came the crash, which the author calls "Crisis in a Far Country," by analogy with the Parable of the Prodigal Son. After its "grand spree" the world has awakened with worse than a headache. In stubborn resentment it creates fascism, "The Crowning Act of Defiance." How long this will last the writer does not claim to know, but he insists that "our only hope lies in turning again to the God revealed in Christianity, and in seeking earnestly to learn his truth and submit to his will."

After debunking the "Superstition of Science" and stating "The Case for Religion," Mr. Tigner presents "Christianity in Three Words"—"God Is Love." He describes "the significance of the church" and the relation of Christianity to authoritarianism and democracy, and declares that "no lesson of history is plainer than that man had better be democratic," and for this important reason, "we know enough about the will of God to feel under moral compulsions and to recognize moral distinctions; we can know that some things are more in accord with God's will than some other things. But we do not and cannot know enough to dictate in God's name."

This book illuminates the vital issues of today. It keeps the reader awake, compels vigorous thought, and presses home the conviction that the Christian faith provides the one way of hope for the salvation of civilization.

Rittenhouse Neisser.

The Revival of the Humanities in American Education. Patricia Beesley. New York: Columbia University Press. 1940. Pp. xiv, 201. $2.00.

The Humanities will not down. However much they may be obscured by current political, scientific, and economic tendencies, they do not allow themselves to be entirely lost sight of. Just now we are witnessing a "dramatic revival" of interest in them, as is indicated by the fact that "some thirty American colleges in the past dozen years have boldly revived the name Humanities for new comprehensive courses in literature, languages, art, philosophy, religion, and history." In preparing this study, Miss Beesley had the advantage of adequate professional training and of co-operation from members of the faculty of Columbia University.

The first division of the book is factual and includes a chart furnishing descriptive data on courses and programs in thirty American colleges giving Humanities General Courses, in seven colleges giving comprehensive courses similar in character but not so named, and in ten schools providing programs of individual courses with the same end in view.

The second division under the heading "Ideas Old and New," discusses shifting views concerning humanism and the Humanities which have developed in Europe and America since the Italian renaissance. The conclusion reached is "The prime

authority of the classics has been rejected, but the values central to the humanistic tradition are not therefore destined to oblivion, it would seem—rather to a reaffirmation and reinterpretation in the current revival of the Humanities in American education."

The third division is occupied with "Administrative and Curricular Aspects." It discusses the growing concern for general education and presents the opinions of a number of prominent educators as to what is its primary essential. The courses bearing on the Humanities are discussed in chronological order. In the opinion of the author they seem to be in general "not a revival of the classics, but a review of human culture and human values in the light of modern, and particularly American conditions."

In a brief conclusion, the writer indicates some of the heaviest contributors to the revival and points out the road on which she feels the greatest progress will be made in the next decade. Thirty-three pages of "Notes," and twenty-two of "Bibliography" add to the value of the book to students of this significant movement in modern American education.

RITTENHOUSE NEISSER.

A PIONEER MERCHANT OF ST. LOUIS, 1810–1820. The Business Career of Christian Wilt. Sister Marietta Jennings, C.S.J., Ph.D. New York: Columbia University Press. 1939. Pp. 219. $2.50.

THE story of Christian Wilt presents a typical picture of the place and power of the pioneer merchant in developing the resources of the great Louisiana territory. Without the qualities of heroism and business acumen, the early settler who undertook to establish himself in business was doomed to certain failure. The obstacles met were almost insurmountable. Transportation was difficult and unreliable. Mails were infrequent and uncertain; money was scarce and often untrustworthy, and the Indians at times were unfriendly. War with England disturbed world trade, interfering with the market for furs, and cutting off the supply of foreign goods. There were buildings to be built, industries to be established, mines to be developed, and political and community problems to be solved. In the face of all this, Christian Wilt and his fellows bore their part wisely and courageously.

The work is provided with many footnotes and a bibliography giving ample references to primary and secondary sources. In addition to its value as a source-book for the study of the history of St. Louis and its early economic development, it presents a fascinating story of the romance and heroism of pioneer life. The dean of Fontbonne College has done her work with literary as well as scholarly skill. The book is well worthy of its place among the studies edited by the faculty of political science of Columbia University.

RITTENHOUSE NEISSER.

PACIFIST PROGRAM. Richard B. Gregg. Wallingford, Pa.: Pendle Hill Pamphlet Number Five. 1940. Pp. 61. 10 cents.

MR. GREGG has presented a program from which it is difficult for any one to dissent. It is not the usual maudlin pacifism taught in many of our student assemblies or published in our religious journals. Here is a positive program, forthright in its demands for affirmative action for the prevention of war as well as for suffering in times of war for the sake of a conscientious objection which on the part of so many pacifists is not very keen until the crisis has arisen.

Mr. Gregg urges intelligent, hard work "for the new order before war begins and after." There is where too many pacifists forget their obligations. Has any one a right to refuse to take up arms in warfare if he has never done his level best to prevent war? "Prepare individually and in groups," insists the author, "before war comes."

I highly commend this little pamphlet to all who are troubled as to Christian duty in times of war. I greatly fear we forget that such evils as are resident in Naziism must be opposed by Christians. But it is not a question of either—or: it need not necessarily be the means and methods of the aggressor yet he must be opposed unto death. The fact that war is here is very much the fault of the Christian church of the world. Were it to follow the counsel of this author it is a question whether the destruction would now be upon us.

Let every Christian ask himself what was his attitude toward America's entrance into the League of Nations? But there must be some form of a united states of the world.

Above all, let us "be chary of condemnation" of those who have felt themselves forced into war.

R. E. E. Harkness.

The Faith We Live. Albert Edward Day. Nashville: Cokesbury Press. 1940. Pp. 256. $2.00.

In these, the Fondren Lectures for 1940, delivered at Southern Methodist University, Doctor Day gives us a worthy addition to the companion lectures of 1939 by Edwin Lewis published under the title, "The Faith We Declare." Since, it is contended, "The Faith We Live" is conditioned by "The God of Our Faith," the first seven chapters are devoted to an interpretation of some of the conventional portraits of God, accompanied by a frank statement of conviction as to the God behind those portraits. Having laid this necessary platform, the author rears upon it his interpretation of faith as Christian men and women should live it.

Endeavoring to describe as simply as possible the God of Christian faith, Doctor Day first asserts our inability to say what God is. In this he is in agreement with Karl Barth and earlier Christians. He writes: "Our words grow out of human experience; they symbolize that experience. Only lamely, even, do they symbolize the experience of God. They are as inadequate to make real any moment in God's life as the formula for the size and speed of an electron is inadequate to make real the silver crest of a wave as it breaks and runs in dying laughter up the beach at Malibu" (p. 41). Our words at best are mere symbols, suggestions, hints of what God is. The truth is that we deal with "the stranger, God."

Yet, having stated his conviction that God is essentially unknowable, Doctor Day, like Clement of Alexandria, Origen, Karl Barth, and many others, proceeds to very definite statements about this God in whom Christians believe. He is, for instance, "the sturdy God," who will not forever tolerate wrong, and whose being is such that the demands for truth, honesty, and chastity in human life root deep down into him. Also, he is "the seeking God," willing to suffer to gain approach to sinful men. He is the Love that will not let us go. Moreover, he must be regarded as "the conquering God," who in the resurrection discloses that he can be victorious over death. Finally, the Christian knows "God, our Ally," who

becomes the helper of those who call upon him through prayer. Such are the facts the Christian knows about God.

Believing in such a God, what is the faith we live? Basically, faith means that "we are surrounded by a larger good" which is ever willing and ready to pour itself into our lives whenever we desire it. But faith goes beyond this mere assent to the larger good. It is also *"consent* to the larger good," which implies a willingness on our part to listen to God's voice and follow into whatever paths he directs us. Thirdly, faith is commitment, by which is meant the actual doing of what God wants done and being what he wants us to be. Finally, faith means "the constant affirmation of God's goodness, his availability, his eagerness to operate in all the areas of human life."

Now none of this, contends Doctor Day, is new, since all of it can be found in the New Testament by whosoever reads intelligently. "What I have been doing," he concludes, "is to restate in modern terms truths about the very ancient God and to suggest certain approved psychological techniques for opening your life to that God" (p. 254).

This volume deserves wide reading by ministers and by laymen seeking to know the challenge and power of Christian faith. The book deals constantly with the practical as opposed to the theoretical aspects of faith. Not its least valuable parts are those pages in which the author suggests techniques for developing faith through spiritual exercises.

GEORGE W. DAVIS.

A SPANISH TUDOR: The life of "Bloody Mary." H. F. M. Prescott. New York: Columbia University Press. 1940. Pp. xv, 562. $5.00.

THIS volume is history at its best. With the skill of the novelist Miss Prescott covers the dry bones of dates and facts with the tissue of human life, and with the carefulness of the scholar annotates her work with the sources of her information. The light of truth and understanding is shed upon "Bloody Mary," and her crimson stains disappear. Brutally harassed by her royal father, driven in desperation and fear to repudiate her mother's marriage and attaint her own birth, the remainder of her life is shown to have been spent in an effort to atone for this mistake. That she had no lust for blood is made evident by her leniency toward Lady Jane Grey and those who conspired to place that misguided maiden on the throne of England.

Convinced that God had made her his "chosen instrument" in restoring the Roman faith, Queen Mary set about that task with unswerving devotion. The persecutions of that period are somewhat condoned as being after the manner of the religious practices of that day. Her marriage to Philip, her Spanish husband, whom she loved with unwavering fidelity, the writer describes as an "ill-matched, sad, mistaken nuptial," as it aroused resentment and fear in her subjects, and brought her bitter sorrow in the end. To all this was added the rebellious spirit of the English people, the unfortunate war with France, and the loss of Calais.

"Perhaps no other reign in English history," Miss Prescott concludes, "has seen such a great endeavor made, and so utterly defeated. All that Mary did was undone, all she intended utterly unfulfilled."

RITTENHOUSE NEISSER.

INSTINCTS AND RELIGION. George Barton Cutten. New York and London: Harper and Brothers. 1940. Pp. 154. $1.50.

IN THIS brief volume by the president of Colgate University, we witness a recrudescence of the idea that instincts are of primary importance to religion. Not that Doctor Cutten ever says that instincts alone are sufficient for successful and satisfying religious expression. He does not toss out intelligence as a superfluous entity. But he does protest vigorously against rationalism's contention that religion can be purely an intellectual process. What needs to be appreciated is that after we have reached a rational position in religion, the motive power resident in the instincts must then be enlisted to make the fresh, intellectual systematization effective. As Doctor Barton sums it up: "Without intelligence we would be morons or worse, but without the instincts we would be lumps of inertia, and there isn't anything worse!" (p. 150.) Indeed, without the employment of the deep, primitive, instinctive drives of our nature, religion is impossible.

It is a basic contention of Doctor Cutten that "religion represents the highest product of the combination of instinct and intelligence, the most human result of man's highest faculties" (p. 52). The problem of religion is not alone to think through a philosophy of life; its problem also is the capturing of the motive power of the instincts for the realization of this ideal of life. In this sense, religion becomes the satisfaction of the instinctive urge in an ideal way. Paul had this idea in mind when he declared: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." One of the big tasks of religion, consequently, lies in "the ideational satisfaction of instincts." Failing in this, the instincts run wild and do untold damage to human character and society.

This book by Doctor Cutten is deserving of the thoughtful consideration of all those who desire to know what is in man so that they may more effectively enlist that in the service of God.

GEORGE W. DAVIS.

LIVING RELIGIONS AND A WORLD FAITH. William E. Hocking. New York: The Macmillan Company. 1940. Pp. 291. $2.50.

THE appearance of a new book by Doctor Hocking is an event, for in his writings we have the results of a fine philosophic mind grappling with critical issues of human existence in language that is plain enough for the layman to understand. Here Doctor Hocking faces the question: "Can we have a world culture and a world ethos without a world religion?" Believing in the necessity of a world religion, he goes on to the question: "Is there any religion today that can step into the place which a world religion must fill?" The rejection of historical religions for a non-superhuman religion, "Humanism," is not acceptable to Doctor Hocking. He has a section on "The Nemesis of Humanism." But none of the historical religions, Buddhism, Christianity, Mohammedanism, Judaism, *as they exist today*, is ready for the role of a world religion. How can we come to a world faith? The victory of one historic faith over all other faiths, "the Way of Radical Displacement," and ecclecticism or "the Way of Synthesis," are both rejected for what the author calls "the Way of Reconception." "Reconception is the way of a true conservatism; it conserves as much as possible of what is worth conserving in other faiths."

The value of this book consists not in the conclusions which Doctor Hocking reaches, but rather in the question which he raises for debate, a debate which is of crucial importance for all who are concerned about the solution of conflicts in our world, a debate which ought to set us forward in our understanding of the truth if it is carried on in the urbane and irenic manner of this book. The book is full of quotable sentences. For example: "The function of the Christian church is to bring to the questions which it has no competence to settle the moral postulates without which there can be no settlement." "Worship when it is alive contains a new groping of the soul, not a wearing deeper of old ruts."

It is unfortunate that a quotation from page 22, "God is in his world, but Buddha, Jesus, Mohammed are in their little private closets and we shall thank them but never return to them" is used in a review of this book appearing in a popular weekly magazine as the expression of Doctor Hocking's personal opinion rather than an opinion which he rejects in the following paragraph and specifically refutes in his last lecture. Doctor Hocking writes as a Christian and it is evident that he sees in a purified Christianity undivorced from its historical roots more potentials for a world faith than exist in any other historical religion.

GORDON POTEAT.

THE SPADE AND THE SCRIPTURES. James C. Muir. Nashville, Tenn.: Broadman Press. 1940. Pp. 182. 75 cents.

THIS small volume is offered as a study-book for students in the training courses for Sunday school workers and is to be used by the Educational Department of the Baptist Sunday School Board, Nashville, Tenn.

The writer states that he "ventures to offer a series of studies on the Old Testament from the *purely scientific point of view*" (p. 3). There are twenty-six excellent illustrations, though the date, location and source of only a few of them are indicated. The conclusions of archæologists are frequently presented, but all too rarely are the men and their publications mentioned. Inaccuracies of fact are all too numerous. We are told: Haran was occupied by Canaanites (p. 23); Palestine is a Phoenician name (p. 24); the Hyksos had invaded Egypt long before the time of Abraham (p. 27); the second and third Bronze age was roughly 2000–1600 B.C. (p. 32). Speculations that are scarcely whispered by the scholar are here proclaimed as assured: Jebusite, a Hittite word meaning threshing-floor (p. 25); Perizzite, from a Hittite word, barzel, iron (p. 25); Goim, Gentile originally signifying mercenary (p. 28); Teraphim, always spelled incorrectly, figurines of metal, stone, or baked clay used in ancient Ur (p. 57); and so it goes page after page.

In the book there is much of real value. But there is such a mixture of fact and fancy, the findings of the spade and the theological inheritance of the author, wheat and chaff, that it can scarcely be recommended either for archæology or for the Bible.

I. G. MATTHEWS.

THE BIBLE AND ARCHÆOLOGY. Sir Frederic Kenyon. New York: Harper and Brothers. 1940. Pp. 310. $3.00.

THE author, sometime Director and Principal Librarian of the British Museum, is well known as an expert in the field of New Testament textual and related studies.

Here as the interpreter of specialists he enters an area in which he has had a lifelong interest. Much of the volume is devoted to the general history of archæology, which scarcely reaches beyond a century, together with the interpretation of the Scriptures in the light of the most important finds. The historical sketch is admirable. The activities of the archæologist in Mesopotamia, Egypt, Asia Minor, Crete and Philistia, Syria, and Palestine are presented with a fine balance, and are up to date. Dussaud's work at Ai in 1936, Starkey's findings at Duweir, with Torczyner's translations of the Lachish Letters of 1938, Blegen's discovery in 1939 near Navarino in Crete of some three hundred clay tablets in Cretan linear script are but examples of the up-to-dateness of the book. So complete is the study that it is hard to understand why the work of Badé at Nasbeh, that of Grant at Bethshemesh, and that of Glueck in Transjordan and at Akaba receive no mention. Nasbeh presented the finest city walls and cisterns in Palestine; Bethshemesh is famed for its Cuneiform alphabet, while Glueck's discoveries in the Ghor and near Akaba are the finest commentary on the glory of Solomon that can be imagined. Also a paragraph on prehistory indicating the finds of Turville-Petre, Dorothea Garrod, T. McCown, and René Neuville would have rounded out the story.

However, there is such a wealth of well-ordered material, so well presented and so dependable, that it must be commended as the best approach we have today to the archæological contribution to the understanding of the Scriptures.

The author is convinced that in the Bible there is a progressive revelation and believes that this adds to its appeal to mankind (p. 271) as it gives us an explanation for those things that offend our sense of historic probability, as well as our moral sense (p. 271). Added to this he holds that the work of the spade has nullified many of our old interpretations of Scripture, so that the traditional claim of "an infallible Bible will not stand the slightest examination" (p. 26). Yet it is his firm conviction that "the progress of archæological research will be found to constitute a steady march in the direction of establishing the essential trustworthiness of the Bible narrative, and of greatly increasing our intelligent comprehension of it" (p. 30).

This is a volume that can be recommended to Sunday school teachers, pastors, and others who wish to know the facts and the significance of their interpretation. It is always cautious, even to a fault, but is never fearful in the face of a fact.

I. G. Matthews.

Church and State in Russia. John Shelton Curtiss. New York: Columbia University Press. 1940. Pp. ix, 442. $4.00.

In view of the crisis in which the church finds itself today no one who is interested in history or religion can fail to be profited by reading this interesting and carefully authenticated story of the eclipse of the Russian Church.

The main body of the work covers the period from 1900 to 1917. An introductory chapter gives a panoramic view of the history of the Russian Church for the previous thousand years, showing how it passed from dependence upon the Patriarch of Constantinople, through a period in which it had its own patriarch at Moscow, into a relation with the empire under Peter the Great which eventually linked it so closely with the state that it was fated to "stand or fall with the power of the Tsar."

The author shows that this close relation of the Church and state did not

carry with it the undivided support of the Russian people. By 1904 most of the intelligentsia were alienated from the Church and many of the factory workers were turning to socialism. Even among the peasantry, who were the mainstay of the Church, there were at least ten million adherents to the schism known as "Old Believers," besides numerous followers of such rapidly growing sects as the Molokane, the Dukhobortsky, and the Stundists, all of which were subject to persecution by the state as well as by the Orthodox Church.

The growing demand for ecclesiastical reforms resulted in a ukase from the Tsar promising such reforms. Meanwhile, several antirevolutionary organizations had been formed, which, with their presses, opposed the movement for greater freedom and engaged in propaganda against the Jews. The appeal of the First All-Russian Peasant Congress in 1905, for complete freedom of conscience, speech, press, and assembly, as well as other needed reforms, fell on deaf ears. The fact that large numbers of peasants as well as workingmen felt that the Church was following policies contrary to their best interests, was ignored. The urgent demand for the calling of an ecclesiastical council to correct evils in the Church, at first agreed to by the Emperor, and then forgotten, was revived after several years but too late to forestall the seizure of power by the Bolsheviks. Active participation in politics in support of the government, constantly increasing appropriations from the state for the support of the Church, and the sway of "the dissolute peasant," Rasputin, over the Russian Church greatly weakened its authority. The Church had chosen Caesar instead of Christ and when the government collapsed, the Church was dragged to ruin.

The book is impressive in its thoroughness and literary excellence. The footnotes and bibliography are comprehensive, and the index is of high order. It needs no prophet to predict that this volume will stand for many years as an authoritative account of a most critical period in the history of a great nation and a doomed Church.

RITTENHOUSE NEISSER.

A PERSON-MINDED MINISTRY. Richard Henry Edwards. Nashville: Cokesbury Press. 1940. Pp. 253. $2.00.

THE author of *A Person-Minded Ministry* is the first interest to readers of this quarterly. Richard Henry Edwards is a Yale College, Yale Divinity and Graduate Schools, and Union Seminary graduate. He held pastorates in the Presbyterian and Congregational churches in New York City and Wisconsin in his early years, but his ministry has been chiefly to the university campus—eighteen years as executive of united religious work at Cornell University. In recent years he has lectured to ministers in summer sessions at Chicago, Union, Colgate-Rochester, Auburn, Southern Methodist University School of Religion, Vanderbilt, etc.

The words "person-minded" have taken hold of me. The book has given me help and inspiration for my own ministry. I wish that I could maintain the "spell," and that you would read the book so as to get the upward pull and the invigorating insight which came to me as I read the pages.

In the first chapter Doctor Edwards states in so many interesting ways the necessity of person-minded thinking and living that one captures, or recaptures, the thought with a stab. The attention is caught and held by such ideas as "starting with persons, persons as ends, the person-mindedness of Jesus, persons perplexed

because life is depersonalized." These things are said so strikingly that many of them seemed brand new to me. The author closes the chapter with the statement that the quest in the pages is for processes by which creative relationships are achieved. These processes to creative relationships are given in chapters two, three, four, and five. I will not give them to you.

The next four chapters discuss four functions of the person-minded minister: "The Minister as Personal Counselor," "Quickener and Guide to Voluntary Groups," "Creative Partner," "Interpreter of Eternal and Personal Values."

The last chapter deals ably with the preparation for a person-minded ministry.

I heartily recommend the book to liberal ministers and laymen.

GUY C. HEYL.

PERPETUAL PEACE. Immanuel Kant. New York: Columbia University Press. 1939. Pp. vii, 67. $1.00.

CAST in the Kantian framework, this short essay by the great philosopher is of decided interest today. His principles and suggestions, as well as his analysis of the obstacles in the way of perpetual peace, are as astounding as they are true. Here the emphasis is upon the relation of the theory to practice, in which the transcendent idea of right establishes harmony between morality and politics. This little volume is worth careful study by all who are concerned over the development of practical and effective peace.

RONALD V. WELLS.

THE LETTERS OF RALPH W. EMERSON: edited by Ralph Rusk. New York: Columbia University Press. 1939. Six volumes. $30.00.

THESE "letters" constitute a monumental work whose value to scholars in philosophy, American literature, history, and religion is inestimable. Anyone interested in Emerson or the problems of his day will find here a splendid source fully documented. For those interested in enlarging their understanding of Emerson these letters make fascinating reading. So valuable is this work of Dr. Rusk's, that no lengthy review should be necessary to interest people in reading it.

RONALD V. WELLS.

THESE SHARED HIS PASSION. Edwin McNeill Poteat. New York: Harper and Brothers. 1940. Pp. x, 131. $1.50.

EVERY minister ought to read this book as a prelude to Holy Week. Dr. Poteat's approach is stimulating and vivid; his analysis is most illuminating. These studies are most effective in pointing to the relevance of the Master's spiritual conflict and triumph for present-day living. In no sense of the word is Jesus found to have the answer for every particular problem which may face us, but in a very definite way, his achievement of character in those last days, contrasted with the inadequate handling of these same forces by those who shared his passion, has tremendous significance for our own day. If you are seeking a deeper understanding of the meaning of our faith for people, if you need new confidence in its power, read this most acceptable book.

RONALD V. WELLS.

THE HAND OF GOD. Oswald S. McCall. New York: Harper and Brothers. 1939. Pp. ix, 157. $1.75.

THIS is a most unusual series of meditations upon the great truths of Christianity. Its striking phases and startling imagery are so different that at first it is difficult to find its richness. As one reads on, the beauty of the words, and the forcefulness of style reveal these gems in a clear and effective way. For those who do not like things new, those who must have the accepted phraseology, this book will be meaningless, but for those who will read receptively, the reward will be great. The reading on page 12 impresses the reviewer as one of the high points of the book. It is also highly representative of the entire readings.

RONALD V. WELLS.

BOOK NOTICES

THE FAITH OF THE NEW TESTAMENT. W. T. Conner. Nashville, Tenn.: Broadman Press. 1940. Pp. 531. $2.50.

A TEXTBOOK in New Testament Theology. There are four parts, namely: (1) The teaching of the Synoptics; (2) Jewish-Christian Writings under which the author includes James, First Peter and Hebrews; (3) the Letters of Paul; (4) the Johannine Literature under which is included the Fourth Gospel, the Johannine Letters and The Revelation. The author describes his purpose as follows: "I have tried to give the main types of teaching in relation to the events of the history, letting each throw light on the other. I have not paid much attention to critical questions. . . . . My purpose was to find out as nearly as I could what the books of the New Testament teach as they stand, not how they come to be what they are."

GORDON POTEAT.

HOW TO WORK WITH PEOPLE. Sumner Harwood. Cambridge, Mass.: Cambridge Analytical Services. 1940. Pp. 197. $2.00.

WRITTEN to advise those responsible for personnel management. An excellent study in co-operation and well adapted for the use of those engaged in the duties of church and school.

GORDON POTEAT.

PUNISHMENT AND SOCIAL STRUCTURE. Georg Rusche and Otto Kirchheimer. New York: Columbia University Press. 1940. Pp. 268. $3.00.

A HISTORICAL study of methods of punishment and their development from the later Middle Ages down to the penal policies of Fascism.

GORDON POTEAT.

WAGE DIFFERENTIALS; THE CASE OF THE UNSKILLED. Carrie Glasser, Ph.D. New York: Columbia University Press. 1940. Pp. 169. $2.00.

A VERY careful, scientific study has been made of differentials in wages among workers of similar skill in various industries and geographical sections of the United States. Social service workers will find this a most valuable source of information and guidance.

R. E. E. HARKNESS.

FROM CANA TO CALVARY. Harry Rimmer. Grand Rapids: Wm. B. Eerdmans Publishing Co. 1940. Pp. 136. $1.00.

THE fourth in Dr. Rimmer's "Calvary" series, this small volume consists of five chapters—five sermons—dealing with five major events in the life of Christ. The theology of these sermons is distinctly conservative.

CECIL ROBINSON.

IN OLD SOUTHAMPTON. Abigail Fithian Halsey. New York: Columbia University Press. 1940. Pp. 144. $1.00.

A DELIGHTFUL story and description of the early settlement, conditions, and everyday life of Southampton on the eastern end of Long Island. This book should help open

the door to a better comprehension of the conditions under which this and other early settlements were made and of their relation to the life and influences of the mother country. It should have an interest and charm for many readers, both in this country and in England.

CECIL ROBINSON.

THE DUTCH. Adriaan J. Barnouw. New York: Columbia University Press. 1940. Pp. 297. $3.00.

HERE is a most interesting and readable portrait study of the people of Holland, which deals with a variety of topics concerning the national character and everyday life of the Dutch: language, housing, education, religion, politics, the sea, democracy, war, modesty, self-criticism, tolerance, conservatism, reverence for tradition, etc. This is the story of a people who have fought the sea for four hundred years, of a monarchial people with democratic principles—indeed, an indomitable and paradoxical people. This volume should interest all who would like to know more about the Dutch.

CECIL ROBINSON.

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